THE

CHRISTIAN ADVOCATE.

MARCH, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVIII.

(*Continued from p. 52.*)

Let us now consider, in the next answer of our catechism, the lamentable and appalling consequences of man's apostacy from God—"All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever."

Awful, indeed, my young friends, is the description here given, of the condition to which mankind are reduced by the fall. But since the description is as just as it is awful, let us attend to it carefully; let us consider it most seriously. It is by such attention and consideration, that we shall be most likely to escape ultimately, from the misery of that estate into which sin has brought us.

The first ingredient of this misery, mentioned in the answer we consider, is *the loss of communion with God*—a loss and a misery indeed! Before the fall, Adam had the most delightful intimacy, the most pure and sublime intercourse, with his Maker, in the uninterrupted enjoyment of his gracious presence. Of this he was instantly and totally deprived, by the fall. He feared and fled from the presence of his God; and vainly attempted to hide himself among the trees of the garden. From that unhappy hour till the present, man in his natural state, has no desire after communion with his Creator. Indeed, on the ground of the covenant of works violated by sin, he is not permitted to approach his God: and though a new way of approach is opened, through the covenant of grace and the mediation of Christ, yet such is the awful and inveterate aversion of man's unrenewed heart, to all intercourse with a holy God, that he constantly refuses it. The very recollection of the Divine presence is avoided, as much as possible. Hence the Psalmist's character of the wicked—"God is not in all his thoughts." Now, this disinclination to communion with God, is equally the misery and the guilt of man. It is sensible nearness to God, and holy intercourse with him, which constitutes the happiness of heaven, and the highest pleasure of every saint on earth. But to all this, every unsanctified sinner is a total stranger—Thus does the delirium of sin render him hostile even to his own felicity.

The next ingredient of the misery induced by sin, which we are called to notice, is—"the wrath and curse of God." God is said in Scripture, to be "angry with the wicked every day." It is also declared, that "his wrath is revealed from heaven against all unrighteousness and ungodliness of men;

that "he who believeth not is condemned already, and the wrath of God abideth on him." It is moreover "written, cursed is every one that continueth not in all things written in the book of the law, to do them." This is indeed very fearful language. Yet let us remember, that it is the very language of the unerring oracles of God; and that it describes the infinitely miserable state of every sinner, till he is reconciled to God by Jesus Christ. Every such sinner, careless and gay as we often see him, goes from day to day under the curse of God's broken law, and with the Divine wrath abiding on him; and bound over, to suffer the full penalty of his transgressions in his own person, so long as he continues to reject the offered Surety.

The next clause of the Catechism tells us, that we are "made liable to all the miseries of this life." These miseries are numerous and grievous, but too obvious to need to be dwelt on. Alas! who can tell what anguish of mind, and what torments of body, any individual of our guilty race may suffer, during his mortal existence! All mental agony, all sicknesses and diseases, all famines and pestilences, all war and devastation, all poverty and privation, all the convulsions of nature which precipitate thousands to instant and inevitable death—

"When earthquakes swallow, or when tempests sweep,
Towns to one grave, whole nations to the deep"—

All these are the effects of sin. It is sin which has produced all this misery. But for sin, it would never have been permitted to exist under the government of a just and gracious God. Such, indeed, has been the misery produced by sin, even while life continues, that the man may be accounted fortunate, who does not suffer more than the pains of death, before he dies—Death itself, with two exceptions only, has been, or will be, the lot of all the descendants of Adam, till those shall be changed who are alive at the sound of the last trumpet. Yet, to the wicked, all the miseries of this life, and the death of the body itself, are but the *beginning* of sorrows. After death they suffer, says the catechism, "the pains of hell forever." In what these pains will consist, we cannot fully tell. The loss of all happiness and all hope; exclusion from God—total and final; the horrors of a guilty conscience; the keenest remorse and cutting self reproach, will, no doubt, constitute the chief ingredients. The punishment of hell is represented in Scripture, by the subjects of it being cast into a prison—into the bottomless pit; into outer darkness, where there is weeping and wailing and gnashing of teeth; into a lake of fire and brimstone, where the smoke of their torment ascendeth up forever and ever—by the worm that never dies, and the fire that never shall be quenched; by the second death; and by the blackness of darkness forever. These we are, no doubt, to consider as figurative expressions; but, my young friends, they are figures full of horror. On the question—whether there will be material fire, or any thing that is material, in future punishment? I do not think that the Scripture representations are decisive. Let us only be careful not to flatter ourselves, in the sentiments we adopt on this point, that the sufferings of lost souls will receive any abatement, by construing as figurative the language of inspiration; for beyond a question, the sufferings of the soul itself are in their nature the most intolerable of all.

What relates to the *duration* of future punishment, we have no reason to believe is figurative or hyperbolical—The punishment is certainly represented in scripture, as strictly endless—literally eternal. This is so evidently the doctrine of scripture, that all attempts to ex-

plain it away, I never could consider in any other light, than as utterly impotent, empty, and nugatory. Both in the Old Testament and in the New, the happiness of the righteous, and the misery of the wicked, are, as it were, weighed against each other, and declared, in point of duration, to be equal; so that you must deny or admit both. —Here is the proof—Dan xii. 2. "And many of them that sleep in the dust of the earth shall awake; some to *everlasting life*, and some to shame, and *everlasting contempt*." Mat. xxv. 46. "And these shall go away into *everlasting* punishment, but the righteous into life *eternal*." In this last passage, our translators, to vary the language, have called the punishment of the wicked *everlasting*, and the life of the righteous *eternal*. But in the original there is no such variation —Precisely the same word is used in both cases—Literally it is—"These shall go away into *eternal* punishment, but the righteous into *eternal* life." Here you perceive, the word of God has contrasted the future states of the righteous and the wicked, and declared that, as to their duration, they are equal.—None doubt that the rewards of the righteous will be endless; and none, therefore, ought to doubt, that the punishment of the wicked will be endless likewise. Receive this solemn, awful truth, my young friends, and hold it fast. That the disbelief of it has an injurious practical tendency, there can be no reasonable question. If the belief of endless punishment is insufficient fully to restrain the guilty, what must be the effect, when each individual is left to reduce it to such limits as his own self-flattery, and inadequate sense of guilt, may dictate? Surely it cannot be the calculation of any rational mind, to seek relief from fear, in any refuge but that which will yield a full security against "the wrath to come." Such a refuge, and such only, is the Lord Jesus Christ—"Knowing the terrors of the Lord, we persuade men" to hasten their flight to him. To him therefore—O to him—betake yourselves, without farther delay! United to him, you will be safe from the floods of interminable perdition, that will certainly overwhelm all who die in that state of sin and misery, in which we are placed by the primitive apostacy. Grant, O most merciful God! grant that none who now receive this warning, may neglect the great salvation, till the door of mercy be forever shut! Amen.

The following letters, apparently written by one minister of the gospel at the request, or for the benefit of another, have been put into our hands for publication. They relate to a fundamental doctrine of revealed truth—the doctrine of *atonement*. We give them a ready insertion in our miscellany; because we believe that the diffusion of correct notions on this all important subject, is called for by the circumstances of the religious publick in our country. The author, it will be perceived, while he is at issue with those who hold what has been called an *indefinite* atonement, states that he has no controversy with those who maintain what has been denominated a *general* atonement. For ourselves, we believe that correct ideas on the *nature* of the atonement, are all important; and that those who hold such ideas, and yet maintain that the atonement is *general*, do not really *extend* it, more than is done by the writer of these letters. Yet if any whose sentiments on the *nature* of the atonement are correct, shall be inclined to state the reasons, why they prefer to represent it as being *general* rather than *defi-*

nite, our pages shall be open for their communications.

—

No. I.

Dear Brother—The doctrine of the atonement made by our blessed and Divine Lord, is, you well know, of unspeakable importance. It lies at the foundation of a sinner's hope of salvation. Had no atonement been provided, darkness must forever have shrouded our guilty world; no ray of light from heaven would have cheered our hearts; the whole race of fallen man must have sunk beyond recovery, under the tremendous curse of a violated law. But infinite mercy beheld our ruined and helpless condition; it pitied our misery, and determined on the salvation of sinners, by a method at once safe for them, and glorious to God.

As this method was devised, so it was revealed, by infinite wisdom; and consequently nothing in relation to its true nature and blessed effects can be known, but what the sacred scriptures have taught. To the scriptures, then, must be our appeal in every dispute on this all-important subject. What they teach it behoves us carefully to inquire and cordially to believe; always remembering that philosophical speculations on matters of pure revelation, are apt to mislead. If Jehovah is pleased to conceal any thing from us, it is vain for man to attempt to discover it.—"Secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children for ever."

Two theories on the subject of the atonement are advocated by members of the Presbyterian church. The one is the *definite*, the other the *indefinite* scheme. The advocates of the former have been denominated *The Old School*, and the advocates of the latter *The New School*.

In the course of the letters which I am writing to you, my design is, to institute a comparison between the two theories—A short statement of each will facilitate the accomplishment of this design.

The friends of the *definite* plan believe, that Jesus Christ, the Son of God, in execution of his engagements with his eternal Father in the covenant of redemption, came into the world in the fulness of time; that having assumed our nature into a personal union with his Divine nature, he appeared in the world as the Saviour of sinful men. They believe that the immaculate Redeemer was made under the law, and consequently subject to its penal demands, as well as to its preceptive requisitions; that he became obedient unto death, even the death of the cross; and that the whole of his sufferings, from the beginning to the close of his spotless life, constituted that all-sufficient sacrifice which he offered for sin. They believe that Jesus Christ, as the *substitute* of his people, was charged with their sins, and bore the punishment of them, and thus made a full and complete satisfaction to Divine justice for all who shall ever believe on him; and that this atonement will eventually be applied to all for whom, in the intention of the Divine Redeemer, it was made: or, in other words, to all to whom the wise and holy God has, in his adorable sovereignty, been pleased to decree its application.

They believe, moreover, that, in making an atonement or satisfaction for the sins of all who were given to him by the Father to be redeemed, the Lord Jesus Christ did offer a sacrifice or make an atonement, sufficient, in its intrinsick value, to expiate the sins of the whole world; that this infinite worth necessarily arose from the nature of his work, and the infinite dignity of his Divine person; and that, if it had been the pleasure of God to apply it to every individual, the whole

human race would have been saved by its immeasurable worth.

On the ground of the infinite value of the atonement, they further believe that the offer of salvation can be consistently and sincerely made to all who hear the gospel: accompanied with the gracious and divine assurance, that whosoever believeth shall be saved; and enforced by the solemn and alarming denunciation—that he who believes not, but wilfully rejects the overtures of mercy, will increase his guilt and aggravate his damnation.

Such are the views of the Old School; views that were entertained by the illustrious leaders in the glorious Reformation; views embodied in the creeds of almost all the Protestant churches, that flourished immediately after that grand epoch in the history of the Christian church.

The views of the friends of the *indefinite* plan are different. They do not believe that Jesus Christ, in the great transaction of dying for the redemption of the world, was charged with the sins of his people, or bore the punishment due to them, or endured the penalty of the law. They assert, that he suffered for sin in general; that by his sufferings a display was made of the evil of sin, and an exhibition of Divine justice; that his sufferings were designed to be a substitute for our sufferings, and in this way were vicarious, but not as being the sufferings of one who took the sinner's place. In this, say they, consisted the atonement: and thus the obstacle to the salvation of our sinful race being removed, God can now exercise his sovereign mercy, and apply the benefits of the atonement to whom he pleases; and as it was not made for one man more than for another, the offers of salvation can be freely made to all mankind without distinction.

They deny that the Redeemer made a plenary satisfaction for the sins of believers; because such a satisfaction would in their view be incompatible with the grace that reigns in the salvation of sinners. Yet some admit a satisfaction to what they choose to denominate *publick justice;* but at the same time they contend, this was no satisfaction to Jehovah's *distributive* justice, or to the penal demands of his holy and violated law—Believers are saved, in opposition both to the demands of the law and to the claims of justice. A provision, however, they think has been made by the sufferings of Christ, in consequence of which it becomes consistent with the stability and honour of Jehovah's moral government over rational creatures, to save all who believe in Christ; but still they assert, that the ransomed of the Lord will never be free from guilt, and that Paul and his compeers are now as guilty as when on earth, and will forever deserve the punishment of hell. The demands of the law, and the claims of distributive justice too, they acknowledge will forever remain unsatisfied; because they were not cancelled by the Saviour's death, and never can be satisfied by the redeemed themselves.

This is the new scheme; a scheme which its advocates recommend as being far preferable to the *old one;* which has for so many years obtained the approbation of the Presbyterian church. They prefer it on three accounts. It gives, they imagine, greater extent to the atonement; is more compatible with a free and general preaching of the gospel, and with an unfettered and unreserved offer of salvation to all sinners; and corresponds best with the freeness and sovereignty of Divine grace, displayed in the recovery of fallen man.

While the advocates of the two schemes thus differ in their views of the atonement, they are agreed in the belief of the two following points. First, they receive the doctrine that teaches us that Jehovah,

in his adorable sovereignty, has, from all eternity, elected to everlasting life some, and not all, of the human family: secondly, they believe that the atonement never was, and never will be, applied to any individual of our race, in any other way than by the power of Almighty grace. "Ye will not," said our Redeemer, "come unto me that ye might have life." And again, "No man can come unto me, except the Father which hath sent me, draw him."

These two points, you know, are inseparably interwoven with the great subject under discussion; and, therefore, ought, as we go along, to be distinctly recollected, and their bearings on it ascertained. Let us now examine the pretensions of the New School, and see if their scheme has, as they apprehend, in the particulars stated above, any superiority over that of the Old School.

1. It is affirmed that the *indefinite* is of far greater extent than the *definite* atonement.

Christ, say its advocates, died as much for one man as for another. He made atonement for sin in general; and thus opened the door of mercy for all mankind—opened the way in which every believer, of whatever denomination, or sect, or nation, may be saved.

But in what respect has the indefinite greater extent than the definite atonement?

1. *Not in regard to the* MERIT *of Christ's death.* Let our opponents magnify it as they please, they cannot go beyond us in their views. We are ready to join with them in celebrating its praises in the loftiest strains. We believe the merit of Immanuel's death to be, like his divine dignity, really *infinite;* sufficient, if it had been Jehovah's pleasure to apply it to all, to save every son and daughter of our apostate race; and unnumbered millions more of such accountable creatures, if such had existed.

2. *Not in regard to its* APPLICATION. To whom, and to how many human beings, the atonement will, in the course of revolving ages, be applied, it is impossible to tell. The final day will show multitudes which no man can number; thousands and thousands, and ten thousand times ten thousand—all washed in the blood of the Lamb, cleansed from every sin, and made pure as the light. Our brethren will accord with us in saying, that the atonement will save every soul to whom it shall be applied, not excepting the vilest of human beings. Beyond this they dare not go; they will not say that a single individual of Adam's race can be admitted into heaven, in any other way than through the sprinkling of the peace-speaking blood of our adored Lord and Redeemer.

3. *Not in regard to the* OFFER *of salvation.* To whom can the advocates of an *indefinite* atonement, in preaching the gospel, tender its blessings, that the advocates of a *definite* atonement cannot? You, Sir, well know, that we are taught by our Divine Master to offer his great salvation to every one, to whom, in the course of his providence, we are called to minister in holy things. Whenever we stand up in his name to speak, we are authorized to announce the joyful truth, that salvation is come unto them. We can say to every one of our hearers, young and old, rich and poor, bond and free, to the profligate as well as to the moral part of our auditory, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." And let it be distinctly observed, that all our offers of salvation are grounded on the atonement, and that we have none to make but

through the medium of Christ's death.

4. *Not in regard to the* DIVINE PURPOSE. Believing in the infinite intelligence of Jehovah, and in the infinite wisdom of the Redeemer, our brethren cannot but admit, that both the Father and the Son knew, from all eternity, to whom the atonement would be applied in time; and believing also in the doctrine of a personal election to everlasting life, they must concede that Jehovah had decreed the precise number of our race, to whom he would apply its sovereign virtue. Here then we are perfectly agreed. They believe, as well as we, that the Father gave to his Son, in the covenant of redemption, a *definite* number to be saved; and consequently that they only will certainly and eventually be saved. One of the New School speaks of "the *certainty* of the salvation of those for whom, *electively*, Christ died;" "and in this sense," he believes, Christ "died for *the elect alone*." "I grant freely," says another disciple of the same school, "that *only a part* of mankind were given to the Son in the covenant of redemption, and that the salvation of these was one important object he had in view in laying down his life:" and in another place he observes, "I feel no difficulty in admitting, that there is a sense in which Christ laid down his life for the sheep, in which he *did not* for others. As far as his object in laying down his life was to *secure the salvation* of those for whom he died, he laid down his life for the *sheep* ONLY; for he never INTENDED *to secure the salvation of any others.*"

It is conceded then, that the benefits of the atonement will be applied only to those to whom an infinitely wise God decreed to apply them; and that the Redeemer died to *save* only the elect. Now, this is *precisely the reason* why we affirm the atonement to be *definite:* the grand object of it, so far as respects man, is the salvation of that portion of our lost race which Jehovah was pleased, in the exercise of boundless and unmerited mercy, to determine to deliver from the deplorable ruin into which all had fallen. "Christ loved the church and gave himself *for it;* that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephes. v. 25—27. "All that the Father hath given me, shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of Him that hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,"—John vi. 37—40. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John x. 14, 15. "I pray for them: I pray NOT for the *world*, but for them which thou hast given me; for they are thine."—John xvii. 9.

It appears then that, in regard to the MERIT *of Christ's death,*—in regard to its *application,*—in regard to the *offer of salvation,*—and in regard to the *Divine purpose,* the *indefinite* is not at all more extensive than the *definite,* atonement.

In what respect, then, we demand, is the former more extensive than the latter? Will the advocates of the new theory affirm, that the atonement was made for all men? But they have already admitted, that Christ died *intentionally* to save the *elect only;* and that God

did not by the atonement *design* to save any other men. How then was the atonement made for all mankind? They cannot pretend to say, that the gospel has been preached universally to our fallen race; they cannot deny that millions have died without ever hearing of the name of Christ, or having the offers of salvation made to them. And is it credible that the atonement was made for all men, and yet the larger portion of mankind never heard a word about it, and died without having their ears saluted with the joyful sound? If the atonement had really been made for all, would not that infinite love which provided it for all, have so ordered, that all should have come to the knowledge of the delightful fact? Did an infinitely wise Jehovah provide this most costly and magnificent feast, for millions and millions in every age of the world, to whom he never sent an invitation to partake of it; and whom he suffered to live and die in absolute ignorance of its existence? Incredible!

But one advocate of an indefinite atonement says, "It opened a door of hope for all men;" and another, "That all men, being placed in a state of probation, have an opportunity to secure their eternal salvation." Indeed! The heathen then, who never heard the gospel of the grace of God, have, notwithstanding their stupid ignorance and debasing idolatry, a door of hope set open before them; and those who never heard a syllable about the atonement, have an opportunity for securing their salvation! Who taught this doctrine? Not inspired men. They teach very differently. They have no such favourable views of a state of heathenism. Listen to the Evangelist Matthew: "The people which sat in darkness saw a great light; and to them which sat in the *region and shadow of death* light is sprung up." Hearken to Paul: "For whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Romans x. 13, 14. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made with hands; that at that time ye were *without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having* NO HOPE, and WITHOUT GOD in the world." Surely these texts do not teach us that the heathen have a door of hope set open before them; and that *all* heathen have an opportunity of securing their salvation.

But the friends of the new scheme will say, The atonement is one thing, and the Divine intention is another; and that the atonement ought to be considered *abstractedly* from the purpose of God. The atonement abstractedly considered! A grand mistake. It cannot be thus contemplated; it was the purpose of God that made the death of his Son an atonement; and consequently if you view his death apart from this purpose, you can see no atonement. In the cross of Christ thus contemplated, you may behold suffering and ignominy; you may behold a display of fortitude and patience: but you can see no atonement. To discover this, you must ask, why on Calvary was exhibited that amazing spectacle? why did the Son of God submit to such bitter agonies and overwhelming shame? for until these inquiries be answered, and Jehovah's design in the crucifixion of his own Son be ascertained, you can contemplate no atonement. The death of Christ is an atonement, because his Father designed it to be an atonement; so that the atonement necessarily involves in its idea, that of Jehovah's *intention*, in bruising his Son and putting him to grief.

You see a man presenting to another a valuable jewel, but you are ignorant of his intention. Is it a *gift*, or is it a *ransom?* It is impossible for you to tell. But you are informed it is a *gift*. Immediately you connect in your mind the jewel with the *intention* of the donor. Or you are informed it is a *ransom;* and then you immediately connect the jewel with the *intention* of its owner, to deliver prisoners from captivity and bondage. So that both a gift and a ransom, necessarily involve the idea of the intention, for which a sum of money or a jewel is presented by one person to another. Thus stands the matter in relation to the death of Christ. While you contemplate it abstracted from the Divine intention, it will suggest to you no other ideas than those of pain, ignominy, patience, and fortitude; but when you contemplate this mysterious occurrence, in connexion with the Divine intention to make the blood of Christ a propitiation for sin, you behold the great atonement.

As then the atonement necessarily involves the Divine intention in relation to the death of Christ, we are authorized to ask the friends of an indefinite scheme a question on the subject. Do you believe that the Father delivered up his Son, and that the Son delivered up himself to an accursed death, with an *intention* to save all mankind? To answer this question *affirmatively*, would be to establish universal salvation; because the covenant of God must stand, and he will do all his pleasure. But they have already answered the question in the *negative*. They believe that the Father gave to his Son in the covenant of redemption a particular, *definite* number of the human race to save; and that for *these*, and for these *alone*, did the Son die with an *intention* to save them; and that to none beside the elect will the atonement be applied. Thus the *decree of election* is brought into connexion with the death of our great Redeemer; and the atonement becomes *definite*, because infinite sovereignty chose it should be so. No matter when the decree of election takes effect; whether before, as in the case of infants, or after a rejection of the atonement, as in the case of most adults, the subject is not altered; the truth remains the same; the atonement is *limited, definite*. You may call it otherwise; you may call it *general*, you may call it *indefinite*. But it retains its true character. It is what the Divine purpose has made it—*definite, limited;* not indeed in its value, which is unlimited and infinite; but in its application, and in respect to the intention of the Father who appointed, and of the Son who made the atonement.

Another proof of this point will be found in the meaning of the word atonement. Its proper signification is, *agreement, concord, expiation, reconciliation*. Accordingly we find this meaning attributed to the original Greek terms: καταλλαγη, in Rom. v. 11, translated *atonement*, properly signifies *reconciliation*. So it is rendered in other places; and in correspondence with its cognate verb, which is translated *reconciled*.

The Hebrew term כפר, translated *atonement*, is derived from a verb that signifies to *cover;* and therefore, when it expresses the *effect*, it signifies a *covering;* and when it expresses the *cause*, it signifies *that which covers* sin, and thus removes the Divine displeasure from the offender.

In strictness of speech we ought to distinguish between the *death* of Christ, and the *atonement;* just as we distinguish between a cause and its effect. The death of Christ is one thing, and the atonement is another thing; the former being the *cause*, and the latter the *effect*. In human language it is not unusual for the cause and its effect to receive the same denomination. Thus the

sensation produced, and the *fire* which produces it, are both, though very different things, denominated *heat.* So also *cold* signifies the *cause* of a certain sensation in the human frame, and the *sensation* itself.

Here then we see the reason why the death of Christ has been called *atonement:* it is so denominated because it produces atonement, or reconciliation between God and sinful man; and as it has produced this glorious effect in millions of instances, it is justly entitled to this appellation. So it may be called in reference to all who have been, or who shall be, *atoned for, reconciled to God;* but with what propriety can it be so denominated in reference to individuals who never will be reconciled to an offended God by its influence. In truth, the death of Christ is an atonement to no man, before it has been applied; when it has been applied and produced its effect, then, and not till then, is it an atonement to him. You may call the death of Christ a *satisfaction to publick justice, an amends for sin, a substitution for our sufferings;* still this reasoning will apply. It cannot be a satisfaction for those who perish for ever under the hand of Divine justice; it cannot be an amends for the sins of those in respect to whom it never produces this effect; it cannot be a substitute for the sufferings of those who suffer for ever under the penalty of the law.

We have admitted the merits of Christ's death, or of the atonement, to be infinite, and that if applied, it would save millions more than shall ever be saved; but it will not follow that the atonement was made for those who will never be saved. The earth is large enough to have sustained many millions of inhabitants more than have ever lived on it, and probably to sustain millions more than will ever descend from Adam: but on this account it cannot, with any propriety, be said, that it was made for human beings who shall never be created. The sun is large and luminous enough to send his beams to more planets than exist in the solar system, and to enlighten and warm their inhabitants; but, on account of his greatness and grandeur, it could not be said with any propriety that he was formed to enlighten and warm inhabitants of planets that shall never be created. So it is with the atonement; although sufficient in value for all, yet it was made only for those to whom it shall be applied, only for believers to whom the death of Christ shall become an atonement; and not for sinners to whom it has not been, and never will be, applied; not for unbelieving sinners, to whom the death of Christ is not, and will never be an atonement, or a cause of reconciliation.*

In conclusion, after all that has been said on this point, we are willing to admit, that between the friends of a *definite,* and the friends of a *general* atonement, the difference is rather *verbal* than real. They both agree in their views of the *nature* of this mysterious transaction. With them we wish to have

* But our brethren ask, Do not all men partake of benefits resulting from the death of our Redeemer? Are they not in better circumstances than they would have been placed, if no atonement had been made for our fallen race? Does not the commission given by Christ to his ministers, authorize them to preach the gospel to all mankind? Are not all who hear the gospel invited and commanded to come to Christ? And will not the guilt and punishment of those who perish in Christian lands be greatly increased by their rejecting the offers of salvation through a Redeemer? All this we readily admit; but, as our brethren believe the doctrine of election, and teach, not only that the atonement will never be applied to those who finally perish, but also that Christ did not die with an *intention* to save them, all this will not amount to an atonement for them. The benefits referred to in the above questions are merely the collateral benefits, resulting to others from the atonement made for believers.

no dispute. But between the advocates of the *definite* and the advocates of the *indefinite* scheme, the difference in regard to their respective views of the *nature* of the atonement, is great, as will hereafter appear.

On the extent of the atonement, I have insisted so largely, because, as you know, our opponents attempt to disparage our doctrine, by representing their views as more liberal than ours; but it has, I trust, been shown, that the atonement they advocate, though *called* universal, is not more *extensive* in fact, than the atonement we advocate; and that their doctrine on the subject has no advantage whatever in this respect, over that which we maintain.

Yours, affectionately.

From the Supplement to the Evangelical Magazine for 1825.

ORIGINAL HYMN,

BY DR. DODDRIDGE.

Transcribed from a MS. Sermon, dated Northampton, April 6, 1735. *No.* 286.

Mephibosheth's acknowledgment of David's favours. 2 Sam. ix. 7, 8.

Attend, while David's Son and Lord,
Proclaims his royal grace;
What sweetness from his lips distils!
What smiles adorn his face!

"Rise, humble soul, wipe off thy tears,
Thy treason I forgive;
Banish those unbelieving fears,
For thou shalt surely live.

"The inheritance thy father lost,
To thee I will restore;
What Eden's blissful realms could boast,
Thou shalt possess, and more.

"Behold! my table spread for thee,
I give my flesh for food:
Behold! my wounded side disclosed,
That thou may'st drink its blood.

"With thee I take up my abode,
Though in this humble cell:
And in my radiant courts above
Thou shalt for ever dwell."

In silent rapture, bounteous Lord!
We bow before thy face;
Since words can ne'er our *meanness* speak,
Nor speak thy matchless grace.

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER V.

(*Continued from p.* 68.)

A——, October 20, 1821.

You ask, dear Mary, "what studies Charles shall pursue?" He can spell, read, and write; and a child should hardly remember when he could not. At the age of six, your brother Edward's instructer put him to the study of English grammar, not, he said, "from any particular advantage he would *then* derive from the knowledge he might

acquire, but chiefly to improve his memory." Our instructers now say, that a thorough knowledge of the Latin grammar almost supersedes the necessity of studying the English. We have reason to believe, it will, at least, give a much more correct idea of the nature of grammar in general, than can otherwise ever be obtained; and that it will also be the best preparation for afterwards getting a thorough acquaintance with the *peculiarities* of English grammar, which is to be obtained by a careful attention to the grammars and exercises of Lowth and Murray.

Whatever may be said of the *uselessness* of the dead languages, by those who are ignorant of them, do not suppose that without a knowledge of them, your sons can ever be liberal scholars. Ask any one who knows by experience the value of the ancient languages, and he will satisfy you of their importance, especially to professional men. The ignorant are not competent to judge on this subject. Ask a savage the use of a book, who never saw one, and he cannot tell you that it has any use; but we should think him more savage than ever, if he would not believe what experienced persons should tell him respecting it. Thus we should learn, not to judge for ourselves of things we do not understand. If the study of the dead languages had no other use, it certainly has this—it disciplines the mind of youth, it fixes the habit of application and of close investigation. A knowledge of the learned languages, is out of the reach of most children; but you who have the advantage of money and teachers for instructing yours in this branch of useful literature, would be inexcusable if you should neglect it.

In our common academies, by diligent application, a boy at the age of twelve years may be tolerably well grounded in the Latin, and may have made a good beginning in the Greek: he may too by this time have a good knowledge of geography, and he ought to be perfect in orthography. He should likewise write a good legible hand, and be pretty well advanced in common arithmetic. By these acquisitions a broad foundation is laid, on which a noble superstructure may be erected. But, Mary, you know that to accomplish this, the mother and the son must be methodically industrious; and that his capacity must at least not be below mediocrity. Under these circumstances, *I know* that all I have mentioned is attainable at the age I have specified.

On the whole, I should think from the observation I have made, that Charles might now begin with the Latin, rather than with the English grammar. A child, you know, learns to pronounce words in another language much more easily than is done by an adult. Remember those who at a later age "could not frame to pronounce *Shibboleth*," even at the forfeiture of their lives. You recollect that your brothers, at that early age, thought it a diversion to decline the Latin nouns, adjectives, &c. At the age of nine, when your Charles shall have studied Latin three years, in connexion with reading, writing and orthography—geography, with the use of the globes and maps, may then be added, for half the day. At ten, his mind will be sufficiently matured to begin arithmetic. At these studies, with the Greek in due time, he should spend three or four years at least, and then I suppose his education, which is unquestionably the best fortune that can be given him, will be far enough advanced, to send him for its completion to a College, or University; or if not, still the education he will already have acquired, will render him respectable and useful in any situation or business in life. Besides, it must be impressed on his mind that his education is not *finished*.

when he leaves either the academy or the university. The *foundation only* is laid, on which he must continue to build even to the end of his days: and if the foundation be *well laid*, he will find delight in rearing the superstructure by his own unaided efforts.

"A want of time" is a very common complaint; but "a want of industry," might often, with more propriety, be the burden of our song. Do we consider there are twenty-four long hours in every day? Think how much may be done for a child in this liberal allotment of hours. Eight of these must, even now, be spent in study, two at home and six at school. At this early age he may require nine hours for sleep; seven then remain, for devotion and recreation. In these he may also perform some little offices for you. Let him have the poultry to feed, or some little charge which he must consider as his own. This will teach him that his time is of some consequence—that certain objects are dependent on his care and attention; it will also teach him economy, and prevent him from contracting idle or vicious habits. If he learns to use his axe and his hoe, it will strengthen his nerves, and be a preservative of health; and labour at a future day, should it become necessary, will not prove so great a hardship, as it would otherwise be found.

When he plays let him play with all his might; suffer him not to mope away his hours of recreation in inactivity. Gather up the fragments of time; make the experiment for a few days, and see if his time is not valuable—see if every week is not rich in days and hours. Measure time by what you can accomplish, and a day will not only appear longer, but far more pleasant even to Charles, when the habit of activity is confirmed. There will be with him no *waiting for*, no *uncertain hesitation*, but all will be readiness, order and method.

> "O glorious avarice, the avarice
> Of time."

It is a just observation, that "God, who giveth all else liberally, is sparing of time; for he gives but one moment at once, and takes this away, ere another is bestowed." O let us consider each of these "golden moments," a treasure not to be despised and thrown away!

I have known some mothers, who selfishly seeking but their own comfort, confined their little ones in bed, as long as possible; lest their noise should be heard, and that the circle around the pleasant evening fire should not be enlarged, nor disturbed by them. Is it much less criminal thus to abridge each day of its hours, than at once to abridge life of its years? Another evil of this practice is, that a child by being confined two hours earlier in the evening, and two hours later in the morning than is necessary or proper, acquires the habit of sleeping too much, a habit which probably will always remain; and thus these wasted hours during life, will amount to years.* I have observed also, that such as have been bred up in this way, are usually dull and phlegmatic.

Alas! that children in so many ways, are allowed to waste "the morning of their days, and the dew of their youth," because of the unfaithfulness of mothers. It is almost exclusively that the charge

* "I will here record," says the pious and excellent Dr. Doddridge in one of the notes in his 'Family Expositor,' "I will here record the *observation* which I have found of great use to myself; and to which I may say, that the production of this work, and most of my other writings is owing: viz. that the difference of rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion."—*Family Expositor, note on* Rom. xiii. 12.

of your child's early years is given to you; and on you rests the awful responsibility, to train him up in the right way. Can you wish that your husband would relieve you from the task (if such you consider it) at the expense of his business abroad; by the profits of which you are liberally supported, and by which so rich a provision is made for the further wants and education of your children? These, instead of being placed in the hands of strangers, to earn by daily labour their bread, are under your own maternal care to educate, with all the advantages which easy circumstances can give—Ask no more, nor require more of your husband; neither shrink from the charge, nor let it remain neglected. And let your husband learn your worth, by finding his sons at a proper age, qualified to relieve him, if necessary, from the burden of business; and to render his declining years happy, in their affection and prosperity. All this, it is your privilege to do, if God crown your labours with his blessing.

It is the doctrine of the Bible, that for every moment we must give an account. Doubtless we are also accountable for the moments and hours which our children lose through our neglect: And O! the vast amount of squandering, for which the most of us will be found responsible. Could all the fragments be gathered which are lost in sleep, in inactivity, in mistaken pursuits, and at the end of our appointed time be added to our existence—would not the amount be more than was added to the days of Hezekiah? What would not the dying sinner give for a reprieve of such a length? Or what the rich man who lifted up his eyes being in torment, for such a space of new probation? They are even now worth no less to us; for each moment has a bearing on eternity—

"Seize the kind moment as it flies."

Interest yourself deeply in the character of the teacher under whose care your child is placed. If his teacher is incompetent or negligent, your son will be the sufferer for it all his days. The loss of your money is little, compared to the loss of his time; for with the years of his childhood and youth, the most precious season for acquiring knowledge, as well as for forming correct habits, forever passes away.

If possible, place him under the care of one who is pious. Next to pious parents, this, I conceive, to be a circumstance of the greatest importance to the spiritual and temporal interests of children. In a town, where there was a revival of religion, two schools were established; one of which was under the care of a pious instructer. In this school there was also a revival; and many of the scholars became hopefully pious. The other school shared not in the gracious blessing. You may certainly with much more confidence expect a blessing on the education of your son, if his teachers have themselves been "taught of God." Beside the religious advantages of your child, his literary improvement will probably be much greater, under one who may be expected to be conscientiously faithful, in the performance of all his duties. If you cannot have truly pious teachers, let it be indispensable that they be strictly moral.

You ought to employ no teacher but such as merits every attention and encouragement, from the parents of those who are committed to his charge. Surely those must be entitled to our gratitude and respect, who aid us in the arduous work of educating our children. Listen to no trifling complaints; for children are partial, and incapable of judging in their own case. If a teacher actually errs in his management—unless it be a very gross error—let not your little ones

know it: for if their prejudice is excited, and their respect for their teacher destroyed, be assured that their progress will be greatly impeded, if not entirely at an end.

Parents should be very careful to know to whom they delegate their power in the matter of instructing their children; and when this is done, they should cordially acquiesce in his plans, and not attempt to dictate them. Should there be unforeseen errors, take the earliest opportunity of conversing with candour on the subject. There may have been some misunderstanding, or misrepresentation. But you should even suffer much in your own feelings, and be well assured that there is the best cause for it, before you take your child from a school.

When an idle and disobedient child has been justly corrected at school, I have known the parents, from motives of resentment, take their darling home; and this successively, with *every* teacher, however highly approved by others. But the child in every such case is the principal sufferer. He soon finds himself far outstripped by those who had been his equals; and becomes through life their inferior—O, how can any parent compensate a child for this!

Without a very good reason, allow not Charles to be absent from school even a day; nor ever suffer him by teasing you, to obtain consent for this, against your better judgment. If he knows that by entreaties he can gain his point, be assured the efficacy of entreaties will be often and artfully tried; and the more he remains at home, the more reluctant will he be to attend school. He should hardly know that such a thing is possible, except in the case of ill-health. You will again feel the necessity of inquiring with whom he associates most intimately; for the circle is large and promiscuous, from which, at a publick school, he may select his companions. See that *they* whom you chose for him in his earlier days, may as far as possible, *yet* remain his best loved friends. The views of *their* parents were similar to your own. These friends may be a mutual advantage and support to each other. They may, if they are worthy of, and satisfied with each other's friendship, prevent many unhappy connexions, which might otherwise be formed; they may become a mutual defence; "and a threefold cord is not easily broken."

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 71.)

Montpelier, June 1st, 1820.

My dear Friend—My stay at this place has been longer than at first I intended. The reason is, some improvement of health makes me willing to remain yet a while, in order to allow means, which promise something, a full opportunity to work their proper effect. This place has been long celebrated as the seat of medical science. Its school is the general resort of students of medicine in the south of France, and a standing is claimed for it, inferior to no establishment of the kind in this country. The kindness of a mercantile gentleman, the son of a Protestant clergyman, to whom I had a letter of introduction, has introduced me to a Dr. Cretian, who is said to be at the head of his profession in Montpelier, and for whose judgment and candour I have conceived a high respect. By his prescription I drink asses' milk, in connexion with a very weak extract of bark; and this, with a proper attention to diet and exercise, is all that he allows. He advises, as soon as the hot weather shall set in, to repair to Bagniers, a watering place

in the Pyrenees, on the borders of Spain, from the medical virtues of whose waters he predicts, with certainty, the most happy restorative effects. Asses' milk, I am informed, is considered among the chief restoratives, in all cases of general debility in this country. I take it early in the morning, to the amount of something more than a pint, warm from the animal, milked at the door of my lodgings. I find myself certainly a little recruited, though no radical change is yet indicated on my debilitated organs of digestion.

The ass appears to be a very important animal in this country; affording not only medicine, but also a much greater amount of labour than any other of the four-footed tribe, both in cultivating the ground and in carrying its produce to market. To me it is decisive evidence of the backward state of improvement, when I see every where so many of this diminutive, slow, ill-humoured race at work, and that too under the management of women; when the horse or mule, directed by the stronger sex, would be so much more effective. Its astonishing durability and easiness of *keep*, recommend it to a poor and ignorant population; such as the great mass of the French, in this region of country, unquestionably are. That they are a poor people, is sufficiently evident on looking at their persons, their dwellings, and the general face of their country. And a poor people, from the very want of the means of information, must, generally speaking, be ignorant; more especially when, as it is here, not more than one in twenty of them has been taught to read.

That Montpelier is a place of general health, I think is not to be doubted. Its high, airy situation, the mildness of its winter (there being but little frost) and the dryness of its summer, with its distance from any stagnant water, must altogether be favourable to health. But it has one drawback, and one which I conceive constitutes a capital objection to its being a suitable residence for invalids—I refer to the high, sharp winds, blowing occasionally from the sea, similar to what I have mentioned as prevailing in all the cities on the Mediterranean where I have been. Perhaps the sensibility of my nervous system, leads me to estimate it beyond what I ought; and it may be too, that it prevails at this particular season of the year more than at other times. But its existence, as a serious calamity to the place, is evident, from the common appellation given it by the inhabitants. They call it *mal vent de mer*, the bad wind from the sea. I am informed that invalids, far gone in decline are, on coming here, frequently carried off very rapidly; owing very much to the severe operation of this wind upon their system.

The botanick garden, attached to the Medical Seminary, is one of the most interesting items of general curiosity, to be found at this place. It is a grand establishment, which does much honour to the country. Independently of its utility, as a means of communicating botanical and medical instruction, it affords to the citizens and strangers, who have at all times free access to it, a most delightful retirement. It reminds one of the ancient paradise, occupied by the first progenitors of the human family, while in a state of innocence. It is situated in the suburbs, outside of the walls, on the north side of the hill on which the city stands. One part of it contains many varieties of the tree kind, from the lofty oak to the lowly shrub, arranged in rows and beds, with gravel walks in all directions. Another part is devoted to the endless catalogue of plants and herbs; the whole exhibiting the amazing bounty of Nature's God, in the superabundance and endless variety of the vegetable kingdom. But alas! the calamity of ignorance. I have

felt it as a real drawback on my enjoyment, while sauntering for hours, as I often have done, through this enchanting place, to reflect that of the nature and properties of the wonderful vegetable creation with which I was surrounded, I knew almost nothing. Nay, of the very names of by far the greater part of the plants I was utterly ignorant. What would I now give for the botanist's knowledge? Surely, the blindness which has happened to fallen man, as it regards only the things of nature, is a dreadful calamity. Our first father, while in his sinless state, could look into the very nature of all he beheld in creation, and give to every thing a name according to its properties. Had I such knowledge, and without the hard drudgery of learning—which, after all, can arrive at little more than a guessing acquaintance with the objects of its study—how would it increase, a thousand fold, the gratification of an afternoon's ramble through this Eden in miniature. Let me then try to turn my ignorance to some account, by deriving from the heavy privation it inflicts, a powerful stimulus to increased diligence, in pursuit of that immortality which numbers among its boundless blessings, a knowledge something like the omniscience of Deity—when we shall "see as we are seen, and know as we are known."

One corner of the botanick garden, comprehending several acres, is too steep and rugged to allow of cultivation. It remains in all its original rudeness, covered with trees, rocks and bushes; thus exhibiting, in striking contrast, the wildness of nature, alongside of the beauties of cultivation. In this sequestered place, tradition has marked the spot—a kind of grotto, formed by the projecting rocks—where Young buried his lamented Narcissa. Then, as in some countries yet, the ruthless spirit of popery denied to Protestants the right of sepulture; and this compelled the weeping poet, under the darkness of night, in this lonely retirement to "steal a grave"—

"More like her murderer than friend, I crept,
With soft suspended step; and muffl'd deep
In midnight darkness, whisper'd my last sigh."

Some time ago, an English comedian on his travels in this country, commemorated the spot, by the erection of a monument, corresponding in its simplicity with the rudeness of the surrounding scenery. It consists of a plain board, bearing this inscription,

"Narcissæ flentibus manibus."*

Since I have been at Montpelier, I have been introduced to something of a new manner of living, but which is universal among all strangers and natives who are at boarding. I inhabit a furnished room in the house of a private family, for which I pay about five dollars per month. Here I am provided with a morning and evening meal of coffee, chocolate, &c. as I may choose; for which I pay the simple cost of the materials, without any extra charge for cooking. For dinner, I must go to what they call the *Restaurateur*, of which there are abundance in the place. It is simply an eating house; and it is an establishment of some curiosity. On entering it, you are introduced to a large eating room, filled with tables, covered with clean table-cloths. The tables are of different sizes, to accommodate companies of different numbers, from one to a dozen. On setting down at one of these tables, you are presented, at your request, with a printed sheet, containing the whole catalogue of eatables, furnished at the house, with the price marked for a given quantity of each; which given quantity

* To the sorrowing shade of Narcissa.

is understood to be about a sufficiency of the article for one person. From this bill of fare, you may select your dinner, consisting of the most extensive variety of dishes; or you may make your meal of one item. Your cost will be a few sous, in addition for each article you order. If you call for wine, a bottle will be produced, at a marked price, according to the kind of wine; and whatever you leave will be corked up, and again brought forward at your next visit, if that should be a week after. In this way your dinner may cost you just what you please, from six cents, to a dollar, or a guinea. The cooks are generally men, who have their fires burning, their pots boiling, their materials at hand, their shirts rolled up to their elbows; in short, every thing in the most perfect readiness, to execute the ordered cookery at the shortest possible notice. And it is surprising with what celerity of execution, at any hour of the day, a dinner of roast and boiled will be provided.

The fashionable hour for dinner with the higher classes, and all who ape them, is after sun-down. And with these fashionables, in conversation, it is always morning, until after dinner. But the lateness of the dinner hour, makes the phraseology often strike the ear of one unaccustomed to it, as very ridiculous. A few evenings ago, returning into the city, from an afternoon's ride, I was accosted by a young French officer, with whom I have made some acquaintance, with the salutation, "good morning, sir." At that moment, the last rays of the evening sun were just gilding the tops of the hills. This, by the by, is no unfair sample of what fashion frequently is,—a perversion of common sense; and if it was never found, in equal degree, a perversion of God's enactments, it would be the less matter.

Owing to my deficient acquaintance with the language, I have had but a slender opportunity of remarking on French society. My almost daily companion has been a young Englishman, with whom I became accidentally acquainted; and who has become the victim of a headstrong passion, to a degree beyond any being, with the operations of whose heart I have ever before been acquainted. He is here, like myself, in pursuit of health. He has received a liberal education, and is pleasing in his manners, free from profanity, and with the exception of knowing little about religion, and being evidently without its power, he is not a disagreeable companion. He was brought up in London, and came to Montpelier, about six months ago, under an incipient affection of his breast: and until very lately had flattered himself with being nearly restored. He has fallen excessively in love with a young French lady, but a few months married. So completely has the fascination possessed his mind, that he could not refrain from talking about her; till at length, suspecting his situation, I drew from him the full disclosure. He does not pretend to justify his passion; but pleads in palliation, the universality of such attachments in French society; and says, "in Rome, a man may do as Rome does." He has not yet had a fit opportunity of making any explicit avowals, to the object of his criminal attentions; but thinks he has sufficient reason to flatter himself, that she is not entirely indifferent to him. A week or two ago he was at an entertainment, where she also was a guest; and which closed, with a great degree of revelling. He declared to me, that such was the amount of the evening's enjoyment, flowing partly from the amusement with which the feasting was accompanied, and partly from her society, that a repetition of the same happiness, through six evenings in succession, he would

willingly purchase, at the price of his whole future earthly existence. This he averred, declaring himself in sober earnest. Such is the intoxication, even to derangement, with which sinful pleasure is capable of affecting the minds of her deluded votaries. What a lamentable example is this young man of the truth of Solomon's remark, "Yea also, the heart of the sons of men is full of evil, and madness is in their heart, while they live." Every consideration I could think of, derived both from time and eternity, I have urged upon him, to awaken him from his deep delusion; but altogether without effect. This week he spent an evening at my lodging, much dejected, on account of a spitting of blood, which has returned upon him. That this occurrence has been the result of the irregularities in which he has indulged, and especially of the high excitement of his mind, I have no doubt. I embraced the opportunity thus presented, of reiterating my admonitions, entreating him, if he found it impossible to control his passion, to forsake the place, and accompany me to Toulouse, whither I expect in a few days to remove. While conversing with him on the subject, he discovered through the window, in a large room on the opposite side of the street, the object of his unhallowed attachment, making one in a company assembled at an entertainment. Immediately his attention became rivetted to the window, during the remainder of the time he stayed; and all I could say, was like an attempt to "charm the adder."

I verily think, that sending a young man, on whose heart grace has no hold, or whose habits of self control are not fixed, into this land of dissipation for his health, is about as hazardous an experiment as can well be made. Any good effect produced, by change of climate, diet, &c. will, in all probability, be far more than counterbalanced by the seducements of dissipation, when health begins to be restored. That great dissipation prevails here, is abundantly evident, to one who is only a looker on, without mingling at all in society. Through the day, generally, the streets are comparatively empty, and every body seems following some employment, in an every day dress. But at the approach of evening, the metamorphosis is astonishing: it seems as if the whole population had come forth like butterflies, dressed in their gayest attire, in pursuit of flowers; and the variety of amusement, carried on by moonlight and lamplight, would require other powers than mine to describe—if indeed they were worth description. Never have I before witnessed exhibitions, which so forcibly reminded me of John Bunyan's "Vanity Fair."

Montpelier has a Protestant church, very respectable, as it regards both the size of the building, and the number and appearance of the congregation who worship in it. It is served by two pastors, of whom Mons. Lassignol is the junior. He is a very evangelical man, and if his life is spared, promises great usefulness. His appearance indicates him to be but a little turned of thirty. He reads English, and speaks it a little. His library contains a good selection of our most approved English authors on the subject of theology. The account he gives me of the senior pastor his colleague, is, that he is a man of the world—in his doctrine something between an Arminian and a Socinian—quite opposed to evangelical piety, which he regards as enthusiasm. And such are the great majority of the Protestants throughout France. The principal part of the congregation harmonize with the senior pastor; and of course, Mons. Lassignol is with them a very unpopular man. He scarcely counts on twenty in the whole congregation, who are really pious. Of the consistory, answering to our ses-

sion, and composed of twenty-four members, one only is with him. Such is the dead current which sets in against him, that he feels at times very much discouraged, and is doubtful whether he will be able to maintain his situation; which indeed he could not hope to do, but for the circumstance that his settlement was with the sanction of the government, who pay his salary; and therefore to remove him would require a process involving some charge of immorality. But if he is spared, and his laborious diligence continues, there will be an exception from the ordinary results, under Divine Providence, if he is not blessed with a measure of success. A more indefatigable minister, in season and out of season, I have hardly known. On the evening of the Sabbath there is a meeting in his house: on Wednesdays, he has a lecture in the church, of which the consistory disapprove: and several evenings through the week, he meets at private houses with such as choose to attend, and explains the Geneva catechism. Owing to the coldness and backwardness of the senior pastor and the consistory, he has not yet succeeded in forming a Bible Society. But he has distributed Bibles, and Testaments to the amount of forty thousand, in this region of country; very many of them among the Roman Catholicks. In this blessed work, he is the agent of that thrice blessed institution, "The British and Foreign Bible Society."

The attendance of the congregation, since I have been here, on the Sabbath, has been quite full; but their attention and reverence have appeared rather deficient. The forms of worship correspond exactly with ours. The psalms in use are those of the Old Testament, and the psalm book contains the tune to each psalm. The dispensation of the Holy Supper took place some Sabbaths back. In this there was some deviation, as to mode, from what is customary with us. Two small tables were erected, at a small distance from each other, near the upper end of the church. On one of these was placed the bread, and on the other the wine. The two pastors took their stand at these tables; and after a consecrating prayer, the communicants came forward, one after another, and received the elements—the bread from the one pastor, and the wine from the other—and returned immediately to their seats. A principal part of the adults in the assembly were partakers on the occasion. On the succeeding Sabbath there was also a dispensation, to such as from any cause were disappointed of the privilege on the former day. Mons. Lassignol is greatly confident, that the cause of Protestantism is rapidly on the increase in the country at large; and for its spread, but especially its protection, he counts largely on the assistance of infidelity. The majority of the better informed part of the community are infidels. They and the Protestants harmonize on the subject of civil liberty; while bigotted Popery clings to the throne of Louis. Hence infidelity, from political motives, fosters Protestantism. But besides, a great deal of the Protestantism in the country is a religion of mere reason, but a little removed from infidelity. Indeed, I am inclined to think the infidelity of France is, in a very great degree, the production of Protestantism indirectly. When Popery, a hundred years ago, acquired the entire ascendancy, and the Protestant worship was wholly suppressed, it is quite reasonable to suppose that the posterity of the Protestants, inheriting the utmost hatred to the Roman Catholick Church, and at the same time shut out from all other publick worship and publick instruction, would degenerate into absolute infidelity. And when Protestantism was restored, many who had imbibed infidelity, merely out

of a regard to the religion of their fathers, had a partiality for it, and easily fell into some outward profession of it. It is thus that Popery, by destroying the Protestant religion, produced infidelity; which has avenged the blood of the martyred Protestants seven fold, and may ultimately have a leading instrumentality in putting down the "man of sin."

Perhaps Mons. L——, a wine merchant, to whose civilities I am much indebted, may be quoted as no unfair sample of what too many of the Protestants are, in point of genuine religion. I had brought to him a letter of introduction when I came here, and very politely on the next Sabbath morning, he called at my lodging, and offered to conduct me to the church. Accordingly, having taken me to the vestibule, and committed me to the care of the sexton to show me to a seat, he turned and went away. And though a member of the consistory, in other words an elder, I have not seen him at publick worship since I have been here. Nay, some time after, wishing to have a conversation with my physician, I requested his kind offices as an interpreter. He invited me to call the next morning, at an early hour, at his counting house, and said he would accompany me. I did so; and to my surprise, (it being the Sabbath) I found him with three or four clerks, engaged exactly as on any other day of the week. Still, however, Mons. Lassignol, is greatly encouraged with the growing progress of evangelical piety among the Protestants. He is able to mention several ministers, men of standing and influence, who, he says, are coming over to that side. He has a right to be encouraged on that subject. It is the Lord's cause, and we know "by whom Jacob can arise when he is small." But verily, to encounter the opposition which must be encountered from a variety of quarters, requires a courage which faith only can give.

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. V.

"Forsan et hæc olim meminisse juvabit."

Mr. Editor—I confess that my chief attachment to Scotland arises from her attachment to Presbyterianism; and strange as it may appear to the friends of St. Peter, I do honestly acknowledge that I love her for the obloquy she has borne, and the scars which she has received, in the "wars of the covenant." I am well aware that there are some who will not envy me this object of my affections, and who do not think it any matter of commendation that Scotland *felt* as she *spoke*, when she cried out, "Noli me episcopari." To me, however, this freedom from hypocrisy and this apostolick decision, is a rare and sparkling beauty. By this time your readers will have discovered, that I am one of those short-sighted individuals, who never could see any distinction that the Saviour ever made among his apostles or ministers, which gave them authority one over the other. I would not, however, be understood from this, conjoined with what I have previously said concerning academical honours, as advocating a system of *radicalism*; which would throw open the pale of the Christian church, for the admission of the "clean and the unclean," as was the case with Noah's ark; nor yet withhold honour from those to whom honour is due. On the contrary, as it regards the Christian ministry, though I have no desire to trace my kindred to the apostles, through the murders and adulteries and heresies of the church of Rome, yet I would con-

tend earnestly for the faith and practice of the apostolick church, and that all things "be done decently and in order." And as it respects academical degrees, I am by no means prepared to go as far upon the subject as even Messrs. Beman and Cox: and while upon this subject I would remark, as I intend for the future entirely to drop it, that I disclaim any intention in what I have said, of decrying the talents, or piety, or prudence, of those many distinguished personages in our church, whose names are set in *high relief*, by the kindness of some "Alma Mater." In my opinion, if diplomas had been conferred only on such, they would indeed designate a race of theological patricians, among whom it would be an honour to be enrolled. To account for their acceptance of them, I think is by no means difficult, without questioning for a moment their *vis animi;* for *great* men have in all ages had their *little* propensities, and their moments of dalliance, in which some of them have fed their rabbits, or tamed their birds, or caressed their cats, and why not be suffered for a time to fondle their D.D.'s.* But to this subject the reminiscent would now say, "Vale, vale; et semper vale."

After travelling over England or Ireland, where episcopacy lords it with a sort of eastern pomp and tyranny, it is a great relief to feelings so *Genevese* as mine, to sojourn for a while in the land of Knox, where every priest is a bishop, and a Presbyterian place of worship is changed in its appellation, from a *chapel*, or a *conventicle*, or a *meeting house*, to A CHURCH, and decorated with a *spire and bell*. It seems really incredible, that in England, the home of science and the nurse of religion, and during the nineteenth century, too, religious persecution and monopoly should be carried to such a puerile extent, as to forbid dissenters to erect spires and bells upon their places of worship; and exclude their pastors from performing the marriage ceremony, even among their own communicants!!!

Before leaving Edinburgh, I would briefly refer to the meeting of the General Assembly which convenes there, and is generally, if not always, held under the same roof which covers the remains of the celebrated Knox. The only peculiarity connected with this Assembly, which makes it differ from ours, in any very remarkable degree, is the unmeaning mummery and parade of a Lord Commissioner, who forsooth represents his Majesty the King of England, and head of the English Episcopal church. This representative of majesty, is always a peer of the realm; who comes to the General Assembly with a pious and paternal epistle, from the King, or Prince Regent, or Queen, just as it may happen, encouraging the church to zeal and diligence, both in piety and loyalty, &c. &c. &c. The Assembly to which these recollections refer, was opened by an epistle from the present King when he was Prince Regent; and to hear a *patriarchal letter* from such a dissolute Prince to the General Assembly of the church of Scotland—Oh! it was too bad—the mockery was too solemn! If the dust of Knox that lay beneath could have been resuscitated, with what a fervour of holy indignation would he have cleared the temple of this representative of Majesty, and his liveried pages, and sergeants at arms, and his patriarchal epistle—as his Master once drove out the money changers and the sellers of doves, from the temple of Jerusalem. But how does it happen that the head of the English Episcopal church will sanction and acknowledge with his, or her, presence and co-operation, a church which episcopacy denies, and whose ministers she *affects* to look upon as laymen?

* Or to sport with them, like the writer of this sentence.—EDIT.

Is there not a contradiction somewhere in this?—

But I now leave Edinburgh and the Assembly for Glasgow, which of all parts of Scotland I recollect with most interest. There are many things which to me give Glasgow a peculiar charm. Not merely that it is the place which gave birth to the Sabbath bard, and the celebrated author of the Isle of Palms, or that it has been the theatre upon which the eloquent and apostolick Chalmers threw around him the mighty and the holy spell of the most powerful oratory: not merely that I have often trodden within it the same path where Reid, and Adam Smith, and Dr. Moore, walked and ruminated, while the "Philosophy of the Human Mind," or the "Wealth of Nations," or the "Essay on the Greek Particles," were yet in embryo—Ah! no, recollections dearer, sweeter far, hover around it, associating with it the bright and happy days of youth, when the opening mind first felt the sun of science, warming and expanding its powers—When looking back even from this distance of time and place, upon the venerable buildings of its aged university, I may say with the poet, that still

"I feel the gales that from ye blow,
A momentary bliss bestow,
As waving fresh their gladsome wing,
My weary soul they seem to soothe,
And redolent of joy and youth,
To breathe a second spring."

Glasgow, like many of the cities of Europe, may properly be said to consist of two parts, the old and the new towns. The old town of Glasgow, though most unsightly and unpoetical in many respects to the eye, is the very reverse to the imagination, from its association with the deeds and the history of years long fled. In passing up from *the cross*, where there is an equestrian statue of King William, through the old part of the city, the first object worthy of attention is the College; which from its position and very unattractive appearance might, or might not, be noticed by a stranger; and if observed, might very naturally be taken for the Jail. As we intend, however, to devote a whole paper to this venerable institution, we will now pass it by. Proceeding a little farther up High street, we come to the old ecclesiastical town, or that part which belonged more immediately to the jurisdiction of the archiepiscopal authority of the Abbey; and through which, in days of yore, the procession of the host was conducted. In this part stands, whole and entire to this day, the old house known in history as *Montrose lodge;* which Darnley occupied during that illness which brought Mary from Edinburgh to visit him, only a little previous to the fatal transaction of the Kirk-in-the-field.

Proceeding a little farther still in this direction, we reach the old Abbey, or Cathedral; now known as the High Kirk of Glasgow. It is a very large gothic building of the tenth century, and one of the very few which survived the zeal of the followers of the Reformer Knox. Even its escape was very providential; for the same crowd that demolished some similar edifices, had actually assembled to pull down this noble old monument of the days of popery. The account of its danger and preservation is given by a Scotch writer with so much *naïveté*, and is so characteristick of the language and spirit of the age in which he wrote, that I will present it in his own words. Speaking of the High Kirk he says—"It had a maist a doun come lang syne, at the reformation when they pu'd down the Kirks o' St. Andrews and Perth, and there awa; to cleanse them o' Papery and idolatry, and image worship, and surplices, and sic like rags o' the muckle hoor that sitteth on the seven hills; as if ane was not braid aneugh for her auld hinder end. Sae the commons o' Renfrew, and

o' the Barony, and the Gorbals, and a' about, they behoved to come into Glasgow, ae fair morning, to try their hands on purging the High Kirk o' Papish nick-nackets. But the townsmen of Glasgow, they were feared their auld edifice might slip the girths, in goun through siccan rough physic; sae they rung the common bell, and assembled the train bands wi' took o' drum. By good luck the worthy James Rebat was Dean o' Guild that year (and a gude mason he was himsel, made him the keener to keep up the auld bigging) and the trades assembled, and offered downright battle to the commons, rather than their Kirk should croup the crans, as they had done elsewhere: It was na for luve o' Papery—na, na! nane could ever say that o' the trades o' Glasgow—Sae they sune cam to an agreement, to take a the idolatrous statues o' sants (sorrow be on them) out o' their neuks, and fling them to the moles and the bats, for which they had Scripture warrant."—

Poor Knox has suffered much obliquy as the author of destroying so many valuable buildings during the Reformation; but perhaps it behooves us who have done so little for religion, to be sparing of our censure upon one who was such an eminent instrument in the hands of the Lord, in purging the land of idolatry and superstition and ignorance. Besides, as he used to say himself, "the best way to scatter the rooks, is by pulling down their nests." O that there were in each of us only a tithe of that zeal for our Master, and that knowledge of his will, which influenced and illuminated the Scottish reformer, and then we would *do* more and *say* less!—These were times which literally tried of what spirit men were. How deeply grateful should we be, who inherit a land of such gospel freedom, and who live in a period of such unbounded toleration, that there is indeed "none to make us afraid." Surely, surely, if we are negligent or unfaithful, "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us." "Let us fear then lest a promise being given us of entering into his rest, any of us should seem to come short of it"—though encompassed with so many privileges, and enlightened with so much knowledge, and rid of every natural hinderance.

The religious reaction which took place at the Reformation did not spend its force, in Scotland, until it demolished not only every thing *unscriptural*, but every thing *popish;* when this could be done without offering violence to any thing which had a divine warrant. Some of this austerity has been relaxed by other sects, and even by Presbyterians in other lands; but to the date of these reminiscences, the Scotch have kept all their prejudices awake, and stand as ready and as determined to combat any and every innovation, either of precept or practice,* as if the present generation had themselves come through the dangers and difficulties of the Reformation. Now, I confess it is for this bold, uncompromising integrity, that I revere them. As an instance, to show with what pertinacity they adhere to the very letter of their forefathers' simplicity, I may mention that during my residence in Glasgow, there was not an organ in any Presbyterian church in the city. The only one I ever heard of was in the Episcopal church, and which, in consequence of it, went by the name of "the whistling kirk." I was indeed told of a very popular divine, who being an amateur in

* If this statement be correct, we must confess that we have long been in error. That the Scotch church is tenacious of her forms we have always understood; but if there has not been, in the establishment, a grievous departure in many, both of the clergy and the laity, from the *principles* of the Reformation, we greatly mistake.—EDIT.

musick, influenced some of the wealthy members of his congregation to procure an organ; but the consequence was, that both he and the organ had to leave the city. On this occasion, a wag published an engraving of the Rev'd. Doctor, travelling towards Edinburgh with the organ on his back, and humming as he looked back on Glasgow, "I'll gang na mare to yon toun."

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 83.)

Mission House, Honoruru, Island of Oahu, June, 1824.

Monday 7th. After the monthly prayer meeting with the natives, Harriet called with me this afternoon to see a young American sailor who is very ill, and who I have visited regularly for some time past. He is one of the many infatuated beings, who desert their ships to wander among the licentious inhabitants of the island, without a home and with scarce a subsistence. He suffers exceedingly, and is entirely destitute of every comfort—his bed is a dirty mat spread on the ground, with a piece of native cloth for a covering, and a block of wood for a pillow. We do all in our power to prevent his suffering for want of medicine, food and necessary attentions; but we have become so familiar with sights of misery which we cannot even attempt to alleviate, that we are often compelled to turn from them with a sigh, and banish them as quickly as possible from our recollection. This is indeed a land of disease and death, and, in many respects, of inconceivable corruption and horror. This lad, like many others who live at ease in sin, while their health and strength are continued, now, that he is in a situation of agony and of danger, is overwhelmed with guilt, remorse and shame, and with trembling and tears supplicates the counsel and the prayers, which, in other circumstances, he would have disregarded, and perhaps scorned.

Such are to be pitied—to be instructed, and to be tenderly and fervently prayed for: but I doubt whether any one can discharge the duty without the lively fear, that if it is the hour of death, it is eternally too late for their salvation—and if they recover, that their fears and their penitence will be only as the morning cloud and early dew; and that of them it will be said, according to the proverb, "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Tuesday 8th. It is quite sickly among the natives at present. Two chief women died on Sunday—one here and one at Waititi; and from the daily wailing heard in various directions, it is probable there are many deaths among the common people. Before breakfast this morning, Piia, one of the queens of the late Tameamea, and Laanui her present husband, with their retinue, called for me to accompany them to the funeral of the chief at Waititi. After a cup of coffee we set off, and even the object of our excursion, and the deep mourning dresses of most of the party, did not suppress the smile provoked by the appearance we made, when brought in the scope of a single coup d'œil. The queen, seated on a mat, completely filled the body of the small waggon in which she rode, drawn by a pony which, in size and weight, could stand no comparison with her majesty; while Robert Haia (one of the natives lately returned from Cornwall) perched on the foreboard, immediately over the little horse, acted as charioteer. Laanui, a tall stout young man of 250 lbs. weight, without saddle or bridle, except one of twisted grass, bestrode a nag, equally sorry and diminutive in his appearance as the one in harness, (but far more restless and stubborn in his movements)

—his feet, except while engaged in beating the ribs of his beast, dangling just above the surface of the ground. He was richly and fashionably dressed, but for the benefit of the air, in the labour of his arms and legs and feet, necessary in the management of his horse, or, from a fear of injuring it by a fall, he committed an elegant cap of velvet and gold to an attendant, and rode bare-headed. Three or four of the native teachers in good American clothes, but most wretchedly mounted, kept him company—while a large number of servants, covered only by a few dirty strips of native cloth, scampered along, some behind and some before, on horses as shabby and uncivilized as their riders. I myself rode the mission horse—a raw-boned—high hipped--long--lean old animal, quite characteristick of the whole establishment. You can readily imagine, that this escort of horsemen to the royal equipage—some of the horses kicking and running, while the ragged tapas and long hair of the riders were streaming in the air—some balking and backing—and some standing in stubborn fixedness in spite of whipping and goading—made no common spectacle, especially, when viewed in connexion with a large train of attendants, in every colour and variety of drapery, bearing large Chinese umbrellas of yellow and crimson damask silk--different coloured *kahiles*—calabashes of refreshments—tobacco pipes—spit boxes, &c. &c., some running and hooting after the carriage of their mistress, and some standing in silent admiration of the skill of the horsemen, and the various tempers of the beasts.

On reaching the settlement we found the coffin unfinished; and I improved the necessary delay in visiting a large *heiau*, which had often attracted my attention, situated about a mile above the bay and groves of Waititi, immediately under the promontory of Diamond Hill. It seems well located for the cruel and sanguinary immolations of the heathen, standing far from every habitation, and being surrounded by an extent of dark lava, partially decomposed and slightly covered with an impoverished and sun-burnt vegetation. It is by far the largest and most perfect ruin of the idolatry of these islands, that I have yet seen; and was the most distinguished temple on Oahu. By a rough measurement, I made its length 40, and its breadth 20, yards. The walls of dark stone are perfectly regular and well built, about 6 feet high, 3 feet wide at the foundation, and 2 feet at the top. It is enclosed only on three sides—the oblong area formed by the walls being open on the west: from which side there is a descent by three regular terraces or very broad steps, the highest having 5 small *kou* trees, planted at regular distances on it.

A native, of whom I had inquired on the beach the direct path to the heiau, and who had obligingly offered his services as a guide, gave me an explanation of some of the rites of the former system—interspersing his statement every few moments, with an emphatic—"*aore maitai!*"—"*naau po!*"—"*no good!*"—"*dark hearted!*"

Pieces of cocoanut shells, and fragments of human bones, both the remains of offerings to false gods, or rather to demons, were discoverable in different parts of the area, and forcibly hurried the mind back to the times of superstitious horror now gone, as we firmly believe, from this interesting people, forever. It was at this place, that 10 men were doomed to be sacrificed about 20 years since, for the recovery of our late patroness Keopuolani, then dangerously ill, in the neighbouring groves of Waititi. It was her happy destiny before her death, to see a bright and glorious day dawn on the gloom that overshadowed her birth, and rested on

her riper years; and, eventually, herself to become the blessed recipient, as we trust, of all the riches of eternal grace.

As far as my knowledge of the language would permit, I endeavoured to direct the attention of my companion to the glories of this latter day—to the only acceptable sacrifice—the Lamb made ready from the foundation of the world, and to convince him of the necessity of a life of holiness, and of loving and worshipping the only living and true God.

The terraces of the heiau command a beautiful prospect of the bay and plantations of Waititi—of the plain and village of Honoruru, rendered more picturesque by the lofty embankments of Fort Hill on one side, and the tall masts of the shipping on the other—and still farther in the background, of the dark eminences in the vicinity of the Salt Lake, and the picturesque chain of mountains that forms the north-western boundary of the island. The view to the east is of a perfectly different character, presenting nothing but the precipitous projections and shelvings of the indescribably rude—decapitated promontory of Diamond Hill. This, on the side next the heiau, is entirely inaccessible, and though it is without a single germ of vegetation in its whole extent from top to bottom, a space of many hundred feet, and in a circumference of many miles, is still one of the most imposing and beautiful features in the scenery of Oahu.

Shortly after I reached Waititi again, the funeral service, consisting of a hymn, prayer and address, was performed in a beautiful grove of cocoanut trees. Many hundred natives were present, and after giving a respectful attention to the services, followed the corpse to the grave in a regular procession. This, probably, is the first funeral ever conducted at Waititi according to the usages of Christianity.

Saturday 12th. Our friends, Mr. Elwell and Mr. Hunnewell, having trained their horses to the harness, politely called for Harriet and the children to take an evening airing, in one of the coaches recently brought from America. The plain affords a beautiful drive, but we little thought, on our first arrival, so soon to see it enlivened and ornamented by so neat and showy an equipage.

Tuesday 15th. The morning promising a pleasant day, it was determined at breakfast, that we should visit the mountain, once more to enjoy the retirement and sweetness of the woodland scenery, of which the plain and sea shore are entirely destitute. Our party consisted of Harriet and Charlie—young Mr. Halsey of New York—Betsey, Robert Haia, and myself, with Henry a young English sailor, living in the mission family, and two or three native boys to carry refreshments. As we have made quite a tour in accomplishing our object, I will give you a journal of the day in detail. We left home at half past 9 o'clock. For the first mile, in crossing the plain to the north, and passing under and around the western side of Fort Hill, we met nothing but the dreary objects of our daily observation. At about that distance from the village, we crossed a stone wall, which secures the plantations of the valley from the depredations of the herds and flocks feeding on the plain, which is a common; and for another mile made our way through a succession of taro patches, by a path so narrow as to require a cautious step to avoid falling, either on one side or the other, into the water and mire in which that vegetable grows.

The first entire novelties we met, were a couple of tamarind trees, the property of Mr. Marin. The tamarind is among the most beautiful of the larger productions of tropical climates, and in its general appearance is more like the honey

locust than any tree, which at present occurs to me, as familiar to your sight. They were covered with blossoms of a light yellow, tinged and sprinkled with red, and with fruit in every stage of growth, from the bud to that which was perfectly ripe.

As we proceeded up the valley, the ground became more uneven and picturesque, and the variety and luxuriance of vegetation rapidly increased. At the distance of two miles from the village, the hills near us began to be clothed with shrubbery and trees, and the air became sensibly more cool and sweet:—a note from a bird also occasionally reached the ear, while the babblings of the water-courses, leading from taro bed to taro bed, and from one side of the valley to the other, were exchanged for the heavy rumbling of the mountain torrent. After an hour's walk, the valley had diminished from a half to a quarter of a mile in width, and instead of the gentle swellings of the hills at its entrance, our path was overhung by mountains, almost perpendicular, and covered with a variety of the richest and most beautiful foliage, interspersed with bold ledges or single projections of rock dripping with moisture, and gracefully mantled by vines and creepers, growing in all the brightness and luxuriance of perennial verdure.

At half past 11 o'clock, we reached the head of the glen, a place where it branches into two narrow ravines, one on each side of a mountain jutting from the east. We here found a delightful resting spot, in a clump of lime trees planted and still owned by Mr. Marin. They are eight in number, and stand in a recess of rocks in such a manner, as to form a large and beautiful arbour, impenetrable to the sun, and filled with the fragrance of the blossom and fruit of the trees.

We remained two hours at this spot, during which I secured the outlines of two or three of the most striking scenes around us—a sketch of our bower among the rest. Which last I will send as a *frontispiece* to this part of my journal, if I can secure leisure enough to copy it, before an opportunity of sending it to America occurs. After a cup of coffee, &c. &c., we prepared to ascend the mountain immediately on the east—by far the most arduous part of our excursion; our path being an uninterrupted but winding ascent, of the steepness of an ordinary staircase, for near two miles, through the thickets and cliffs which had been so much the objects of our admiration. About 3 o'clock we reached the summit, and found ourselves more than a thousand feet perpendicularly above the place of our refreshment, and not less than three thousand above the level of the sea, surrounded by scenery as enchanting as it was novel and picturesque. Not an object, simply natural, was wanting for the perfection of woodland beauty in the spot where we stood; while near, and apparently on a level with us, almost on every side, were the narrow ridges and pyramidal peaks, which but the hour before we had seen intercepting the clouds, that were hurried along by an impetuous trade wind. The valley too through which we had passed, seemed to lay like a map at our feet, and the ocean looked like a blue wall built to the skies around us—while the old fortified crater near Honoruru, was scarce distinguishable from the level of the plain; and Diamond Hill, an object approaching to sublimity in almost every extensive view we had before enjoyed on this island, though still conspicuous and beautifully unique, was so diminished and softened by height and distance, as to appear only like the dark and dilapidated ruins of some stately castle jutting into the sea.

The whole forcibly reminded me of the descriptive correctness and spirit of an effusion of one of our

American bards; and had the author himself been of our party, I believe he would have forgotten the ramble and the objects which first elicited it, and with me have exclaimed—

Oahu!—In thy mountain scenery yet,
All we admire of nature in her wild
And frolic hour of infancy is met,
And never has a summer morning smil'd
Upon a lovelier scene, than the full eye
Of the enthusiast revels on—where high,
Amidst thy forest solitudes, he climbs
O'er crags, that proudly tower above the deep,
And knows that sense of danger which sublimes
The breathless moment—when his daring step
Is on the verge of the cliff, and he can hear
The low dash of the wave with startled ear—
In such an hour he turns—and on his view
Ocean—and earth—and heaven burst before him,
Clouds slumbering at his feet, and the clear blue
Of summer's sky, in beauty bending o'er him.

From this place we turned our steps homeward, by a path leading directly along the top of the mountain, as it stretched towards the sea, and gradually softened down to the level of the plain, at a distance of three or four miles. In several places, there was barely room for us to pass, one by one, on the very ridge of the mountain, while on either side there was an almost perpendicular descent of many hundred feet. We were surrounded by a variety of beautiful shrubs and flowers of most exuberant growth. The brake was of astonishing size—I never saw any in America more than two or three feet high, but here its long leaves nodded gracefully over our heads, and in many places arched and overshadowed our path. It was near 6 o'clock when we reached home, but we felt much less fatigued than we could have expected, and were more delighted by the excursion than we had even hoped to be.

During the day, besides many that were unknown to us, we noticed the following trees, fruits, and vegetables:

The *cocoanut*—the *bread fruit*—*tamarind*—*tutui* (the nut of which is burned by the natives in place of oil or candles) the *koa* (the tree of which they make their canoes)—the *ala* (a species of the palm, the leaves of which are wrought into mats, and are also much used in thatching the native buildings)—the *tapa bush* (*morus papyrifera* or paper mulberry, from the bark of which most of the native cloth is manufactured) the *castor* (*palma christi*)—the ohia native apple—*oiha leihua* (a species of the hybiscus, bearing a rich and beautiful flower) *olina*, a superior kind of hemp—banana—-plantain—lime—watermelon—-musk melon—-pine apple—sweet potatoes—common or *Irish* potatoes—yam—taro (species of the *arum*) pumpkin--squash--cabbage—Indian corn—onion—bean—cucumber—-pepper—ginger—mustard and tobacco.

Tuesday 22d. The merchant ship Sultan, Captain Clark, of Boston, last from the N. W. coast of America, came to an anchor in the roads this morning. Shortly after, I received a note from the consul, requesting me to attend the funeral of a passenger, who had died on board the day she made the island. The name of the person was Prescott—first officer of Brig Frederick of Boston, which has been sold on the Spanish Coast, and her Captain (Stetson) and crew brought to the island by the Sultan. There was a very respectable attendance—the procession moving from the consulate, where the religious services were performed. It will be some consolation to the friends of him thus called into the world of spirits, far from the tender sympathies of kindred and home, to know that he has found a resting place, though in a heathen land, near a Christian chapel, and not in the dreary caverns of the deep.

(*To be continued.*)

Reviews.

AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. *By Thomas Hartwell Horne, M. A. (of St. John's College, Cambridge,) Curate of the united parishes of Christ Church, Newgate Street, and St. Leonard, Foster Lane. From the fourth corrected edition. Illustrated with numerous Maps and Fac Similes of Biblical Manuscripts.* 4 *vols.* 8*vo. Philadelphia: published by E. Littell.*

The first edition of this most valuable work was printed in England, something more than seven years ago. Since that time it has, in that country, reached a fifth edition; the last having appeared while this American edition, a reprint of the British fourth, was passing through the press. The great and continued demand for a work so extensive, and of such a nature as that before us, is the best evidence of its uncommon intrinsick excellence. Nor have the opinions of reviewers and criticks, and the recommendations of clergymen and theological professors, been few or feeble in proclaiming its merits. Any such review of it, therefore, as would be proper for a new work, would be manifestly *post horam;* and indeed would scarcely consist with a decorous respect for publick opinion. Still we feel that on the appearance of this first American edition, we ought not to be altogether silent—We think that we owe it to the enterprising publisher who has stereotyped this voluminous publication, to make known that his work has been well executed; and that we owe it still more to a very numerous and respectable class of our readers, who we know have not been able to get even a sight of an European copy, to give them some information in regard to the nature and contents of this work.—More than this, with a few closing remarks, we do not propose.

In regard to the execution of the work, we have to state that we have found, after a pretty careful comparison, that the American copy is, on the whole, superior to the British. The type is better, there are fewer typographical errors, the engravings are rather superior, and the paper, if not entirely equal to the British, is unexceptionably good. The boards of the binding are covered with glazed muslin, handsomely coloured; affording not only a neat appearance, but a degree of durability, nearly equal to a binding in sheep: and the price of the American edition ($12) is about one-third less than the English. The two editions correspond with each other, page for page.

The nature and contents of this work (which we have not read throughout, but have carefully inspected) are, we think, fairly stated by the author, in the following extracts from the preface.

"THE INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES, now offered to the public, is designed as a comprehensive MANUAL of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both British and Foreign. * * *

"The four volumes, of which the work now consists, will be found to comprise the following topics:

"VOLUME I. contains a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration of the Holy Scriptures;* including, among other subjects, a copious investigation of the testimonies from profane authors to the leading facts recorded in the Scriptures, particularly a *new branch of evidence for their credibility*, which is furnished by coins, medals, inscriptions, and ancient structures.—This is followed by a full view of the arguments afforded by miracles and prophecy, for the inspiration of the Scriptures, and by a discussion of the internal evidence for their inspiration, furnished

by the sublimity and excellence of the doctrines, and by the purity of the moral precepts, revealed in the Bible;—the harmony subsisting between every part;—the preservation of the Scriptures to the present time; and their tendency to promote the present and eternal happiness of mankind, as evinced by an historical review of the beneficial effects actually produced in every age and country by a cordial reception of the Bible; together with a refutation of the very numerous objections which have been urged against the Scriptures in recent deistical publications. An Appendix to this volume comprises a particular examination of the miracles supposed to have been wrought by the Egyptian magicians, and of the CONTRADICTIONS which are falsely alleged to exist in the scriptures, whether historical or chronological;—contradictions between prophecies and their accomplishments;—contradictions in morality;—apparent contradictions between the sacred writers themselves, and between sacred and profane writers,—or seeming contradictions to philosophy and the nature of things. This discussion is followed by a table of the chief prophecies relative to the Messiah, both in the Old and New Testament, and by an examination of the pretensions of the apocryphal books of the Old and New Testament. * *

"VOLUME II. in two parts, treats, first, on SACRED CRITICISM; including an Historical and Critical Account of the Original Languages of Scripture, and of the Cognate or Kindred Dialects;—an account (with numerous fac-similes,) of the principal Manuscripts of the Old and New Testaments, together with a bibliographical and critical notice of the chief printed editions; and of the divisions and marks of distinction occurring in manuscripts and printed editions of Scriptures; together with a history of the ancient and modern Versions of the Scriptures, and their application to the criticism and interpretation of the sacred volume, illustrated with fac-simile specimens of the oriental versions executed at the Serampore press. In this part of the work, the history of the *authorized English version of the Bible* is particularly considered, and the literary character of its venerable translators is satisfactorily vindicated against the cavils of some late writers. The benefit to be derived from Jewish and Rabbinical authors is next discussed, and the genuineness of the celebrated Jewish* historian's account of Jesus Christ is vindicated and established. These discussions are followed by dissertations,—On the VARIOUS READINGS occurring in the Scriptures, with a digest of the chief critical canons for weighing and applying them:—On the QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, with *New Tables of the Quotations at length,** in HEBREW, GREEK, and ENGLISH, from new types cast expressly for the purpose; showing, *first*, their relative agreement with the Hebrew and with the Septuagint; and *secondly*, whether they are prophecies cited as literally fulfilled; prophecies typically or spiritually applied; prophecies accommodated; or simple allusions to the Old Testament:—ON THE POETRY OF THE HEBREWS; its construction, nature, and genius; different species of Hebrew poetry; with observations for better understanding the productions of the Hebrew poets:—and ON HARMONIES OF THE SCRIPTURES, including remarks on the principles on which they should be constructed.

"The Second Part of the Second Volume is appropriated to the INTERPRETATION OF THE SCRIPTURES; comprehending an investigation of the different senses of Scripture, literal, spiritual, and typical, with criteria for ascertaining and determining them;—the *signification of words and phrases*, with general rules for investigating them; *emphatic words*,—rules for the investigation of emphases, and particularly of the Greek article;—the SUBSIDIARY MEANS for ascertaining the SENSE OF SCRIPTURE, the *analogy of languages; analogy of Scripture*, or *parallel passages*, with rules for ascertaining and applying them; *scholia* and *glossaries*; the *subject matter, context, scope, historical circumstances*, and *Christian Writers*, both fathers and commentators.

"These discussions are followed by the application of the preceding principles, for ascertaining the sense of Scripture, to the HISTORICAL INTERPRETATION of the Sacred Writings; the interpretation of the FIGURATIVE LANGUAGE OF SCRIPTURE, comprehending the principles of interpretation of tropes and figures; together with an examination of the metonymies, metaphors, allegories, parables, proverbs, and other figurative modes of speech occurring in the Bible; the SPIRITUAL or mystical INTERPRETATION of the Scrip-

* Josephus.

* In the first edition, tables of *References* only were given to the Quotations from the Old Testament in the New: but as these quotations have been frequently made the subject of cavil by the adversaries of the Scriptures, and as *all* students have not the time to find out and compare several hundred references, the author has now given them at length, accompanied with the best critical remarks which he could collect.

tures;—the INTERPRETATION of PROPHECY, including general rules for ascertaining the sense of the prophetic writings, observations on the accomplishment of prophecy in general, and especially of the *predictions relative to the Messiah*;—the INTERPRETATION of TYPES, of the DOCTRINAL and MORAL parts of Scripture, of the PROMISES and THREATENINGS therein contained;—and the INFERENTIAL and PRACTICAL READING of the Sacred Writings. A copious Appendix to this volume comprises (among other articles) bibliographical and critical notices of the principal grammars and lexicons of the Hebrew, Greek, and Cognate Languages, of the most remarkable editions of the Septuagint Greek Version of the Old Testament, of the principal writers on the criticism and interpretation of the Scriptures, and a select list of the chief commentators and expositors of the Bible. * *

"In VOLUME III. will be found a SKETCH OF SUMMARY of BIBLICAL GEOGRAPHY AND ANTIQUITIES, in four parts:

"PART I. includes an outline of the Historical and Physical Geography of the Holy Land.

"PART II. treats on the POLITICAL and MILITARY AFFAIRS of the Jews, and other nations incidentally mentioned in the Scriptures.

"PART III. discusses the SACRED ANTIQUITIES of the Jews, arranged under the heads of *Sacred Places*, *Sacred Persons*, *Sacred Times and Seasons*, and the *Corruptions of Religion* among the Jews, their idolatry and various sects, together with a description of their moral and religious state in the time of Jesus Christ.

"PART IV. discusses the DOMESTIC ANTIQUITIES, or the PRIVATE LIFE, MANNERS, CUSTOMS, AMUSEMENTS, &c. of the Jews, and other nations incidentally mentioned or alluded to in the Holy Scriptures.

"An APPENDIX to this Third Volume contains (besides chronological and other tables, of money, weights, and measures,) a Geographical Index of the *principal places* mentioned in the Bible, especially in the New Testament; including an abstract of profane oriental history, from the time of Solomon to the captivity, illustrative of the history of the Hebrews as referred to in the prophetic writings, and presenting historical notices of the Assyrian, Chaldee, Median, and Persian empires. * * * *

"VOLUME IV. is appropriated to the ANALYSIS of SCRIPTURE. It contains copious critical prefaces to the respective books, and synopses of their several contents. In drawing up these synopses the utmost attention has been given in order to present, as far as was practicable, at one glance, a comprehensive view of the subjects contained in each book of Scripture. How necessary such a view is to the critical study of the inspired records, it is perhaps unnecessary to remark.

"In executing this part of his work, the author has endeavoured to steer between the extreme prolixity of some analysts of the Bible, and the too great brevity of others: and he ventures to hope, that this portion of his labours will be found particularly useful in studying the doctrinal parts of the Scriptures.

"Throughout the work references have been made to such approved writers as have best illustrated particular subjects: and critical notices of their works have been introduced, partly derived from the author's knowledge of them, partly from the recorded opinions of eminent biblical critics, and partly from the best critical journals and other sources:—the preference being invariably given to those, which are distinguished by the acknowledged talent and ability with which they are conducted. The late opening of the Continent, and the sales by auction of several valuable divinity libraries, have also enabled the author to procure many critical works that would otherwise have been inaccessible.

"Of the works cited in the notes to the following pages, care has been taken to specify the particular editions. They are all referred to as authorities, for the statements contained in the text; many of them furnish details which the limits of the present volumes would not admit; and some few give accounts and representations which the author thought he had reason to reject. All these references, however, are introduced for the convenience of those readers, who may have inclination and opportunity for prosecuting more minute inquiries.

"Such are the plan and object of the work, now submitted to the candour of the public. The author has prosecuted his labours under a deep sense of the responsibility attached to such an undertaking; and though he dares not hope that he can altogether have avoided mistake, yet he can with truth declare that he has anxiously endeavoured not to mislead any one."

We regard the Indexes and Appendices of these volumes as greatly enhancing their value. They enable the reader to turn so readily to any article he may wish to consult, that he is not discouraged from seeking what he desires, by any difficulty in finding it.

Those who have been deeply

versed in biblical studies and inquiries, will doubtless find in these volumes much with which they are already familiar. Were it otherwise, the work would certainly be less valuable than it is; for its avowed design is to communicate biblical and theological knowledge of the most useful kind. Erudite theologians, however, will here find not a little, which, if not absolutely new in its *substance*, is frequently presented under a *new aspect;* and much in a condensed form, which probably they had gleaned from the laborious perusal of many volumes. They will likewise find a reference to recent writers, of the highest authority in certain parts of biblical criticism, by which their further researches will be facilitated.

But to the young biblical student, whether layman, clergyman, or candidate for the holy ministry, these volumes will prove an invaluable treasure. If carefully read, they will furnish him at once with the most useful part of knowledge, on the subjects to which they relate; they will greatly aid him in the choice of other books for his library; and whenever information is desired, more particular and extensive than that which the volumes impart, they will direct him to the authors which he may most advantageously consult. Supposing a theological student to possess the originals of the sacred scriptures with the usual helps for studying them, Cruden's Concordance, and one good English commentator, we have no hesitation in giving it as our judgment, that the next money which he expends for books, would better be laid out in the purchase of these volumes than of any other with which we are acquainted.

Mr. Horne's work abounds, as it ought to do, with quotations from writers of eminence. His own style is easy and perspicuous; his sentiments, so far as we have been able to collect them, are pious and evangelical, but not *peculiarly* Calvinistick. He is a minister in the established church of England, and his attachment to it is apparent; yet he is not bigotted or sectarian. He appears as ready to bestow merited praise on writers of other communions, as on those of his own. He states that it was his own want of such assistance as, in this work, he has endeavoured to furnish, which first put him (and principally with a view to his own improvement) on making the inquiries and researches, the result of which he has here given to the world. We should have deemed ourselves fortunate to have met with such a publication in our early years, and we therefore feel it to be a duty to recommend it to our younger clerical brethren, in terms of no equivocal import.

MILTON'S TREATISE OF CHRISTIAN DOCTRINE.

An introduction to the remarks in our number for last month, following the review extracted from the Evangelical Magazine, was prepared by us and sent to the printer. It was by oversight omitted, and we now give it as follows.

—

Our readers will of course be curious to know the evidence, on which the work before us is received as unquestionably the production of the author of Paradise Lost. It may be briefly stated thus—Several of the biographers of Milton are known to have mentioned, that after his retirement from publick business, as Latin Secretary, under Cromwell's protectorate, in April 1655, he entered on the composition of three great works; an Epic Poem, a Latin Thesaurus or Dictionary, and a Body of Divinity, compiled from the Holy Scriptures. The epic poem we have in Paradise Lost. Anthony Wood, the celebrated biographer and antiquary,

who was cotemporary with Milton, and who is quoted by Mr. Sumner, has stated in his far famed *Fasti Oxonienses*, published shortly after Milton's death, that of the two other works of the great British bard—the Latin Thesaurus and the Body of Divinity—the former was in the hands of Milton's nephew, *Edward Phillips*, and the latter "in the hands of the author's acquaintance, *Cyriack Skinner*."—With the Latin Thesaurus we have at present no concern. It appears that after Wood, two other writers, Toland and Dr. Symmons, mention the Body or System of Divinity; and the former says, "It *was* in the hands of his friend *Cyriack Skinner*, but where it is at present, is uncertain." Now the work before us was found "enclosed in an envelope superscribed '*To Mr. Skinner, Mercht.*'" The same envelope also contained "a large number of original letters, informations, examinations, and other curious records, relative to the Popish plots in 1677 and 1678, and to the Ryehouse plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign princes and states, written by Milton while he officiated as Latin Secretary." This parcel was found in "The Old State Paper Office, by Robert Lemon, sen. esq. Deputy Keeper of his Majesty's State Papers," while he was searching for documents to complete an entire series of the "Order Books" kept by the Council of State under Cromwell. As to the inquiry, how this parcel of papers came to be placed in the situation in which it was found, we shall only state very summarily, that the investigations of Mr. Lemon and Mr. Sumner led to this result—that from the known republican principles of Mr. Cyriack Skinner, he was probably suspected of being concerned in the numerous plots and conspiracies, that prevailed during the last ten years of Charles the Second; and hence that his papers were seized, and eventually lodged in the "Old State Paper Office;" or that Cyriack Skinner, knowing his own suspicious character, committed these papers to his brother William Skinner, who was then out of the kingdom; and that the papers, being left in Holland by this William Skinner, were there ferretted out and found by British agents, transmitted to the government, and eventually lodged in the place where they were discovered. Mr. Sumner, the translator, states a number of circumstances, why he rather inclines to this latter opinion. But for ourselves, we are ready to say, that the *internal evidence* that Milton was the author of this treatise of Christian doctrine, is so strong and palpable, when its contents are compared, as Mr. Sumner has compared them, with his other works, that we should not retain a shadow of doubt that the work is Milton's, if it had been found in an uninhabited island. His Latin style itself would go far to establish the point; and he once explicitly refers to one of his former publications. Besides, this manuscript, as the translator states, consists of three kinds of hand-writing, of which *fac similes* are given; and one of these hands bears a very strong resemblance to the reputed hand-writing of Milton's youngest daughter, as it appears in some manuscripts preserved in the University of Cambridge, and of which a *fac simile* is also given. The manuscript from which the translation has been made is stated to "consist of 735 pages, closely written on small quarto letter paper."

—

Within the last month we have read the reviews of Milton's treatise contained in the Quarterly, Edinburgh and Eclectick Reviews —The last has not yet completed the article. They are all able papers, and all dissent from Milton's most objectionable notions; and yet

deal very tenderly with him—manifestly, and indeed avowedly, from reverence for his wonderful genius, his acknowledged integrity, and the honour which England derives from his writings, particularly from his poetry, and most of all from his Paradise Lost. "What Englishman (says Johnson) can take delight in transcribing passages, which if they lessen the reputation of Milton, diminish in some degree the honour of our country." All the British reviews we have seen appear to us to partake deeply of this sentiment—They spare the heretick for the sake of the poet.

The article in the Edinburgh Review is written with uncommon talent and spirit; equal, we think, to almost any thing that appeared in the early numbers of that work—numbers from which it acquired its popularity, and with which it has exhibited, for years past, but little that would bear a comparison. It is known to be the frequent practice of these reviewers, to say next to nothing in regard to the work which stands at the head of a particular article; but to take occasion from it to write an essay of their own, on the same or a related subject. This is the plan on which they have reviewed Milton's Treatise of Christian Doctrine. They first give a very short account of the manner in which this treatise was discovered, and a shorter still of the character of the translation, to which they award measured praise. Then follow a few sentences descriptive of Milton's Latin style, which they highly applaud; and a few more, glancing cursorily at some of the most prominent points in which he departs from the orthodox faith; and on which they pass no other censure, than that some of them "might have caused more just surprise," than some others which they say "have excited considerable amazement." They declare that they will "not go into the discussion of these points," and then proceed to their purpose, which is "to commemorate in all love and reverence, the genius and virtues of John Milton, the poet, the statesman, the philosopher, the glory of English literature, the champion and the martyr of English liberty." We were particularly struck with the character given of the Puritans by these reviewers, and we shall lay it before our readers. We have here the testimony of men, whose religious principles and sentiments are questionless as unlike those of the Puritans as can easily be imagined, to the eminent piety and holy devotedness of a class of people, whose very name is to this day a by-word of reproach, among many who have "a form of godliness, but deny the power thereof." What the reviewers say of Vane and Fleetwood, ought not to be taken as characteristick of the Puritans generally. But still, take the whole just as they give it, and then we say, it will not be easy to find another class of men, since the apostolick age, who were equal to these in the sublime of piety. Yet we affirm not that the Puritans were faultless, that all their actions were defensible, or all their opinions without error. The reviewers say—

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which sepa-

rated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests, they looked down with contempt: For they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

"Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: But he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself entrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's iron man, Talus, with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier. Such we believe to have been the character of the Puritans."

Literary and Philosophical Intelligence, etc.

Egyptian Cotton.—The following extract of a letter from Alexandria, dated 4th October, 1825, giving an account of the culture of the Maho or Jumel, and of the common Egyptian cotton, will be read with interest:—

"Cotton is generally sown in the month of April, when small trenches are made,

in which three or four grains are deposited at each foot and a half; in the event of all springing up, one or two are taken out.

"Rich soil is always chosen; sandy ground has been found not to answer. It is found necessary to have it regularly watered throughout the year, and on which account, the borders of the Nile, or the sides of the canals, are where it is chiefly grown.—The neighbourhood of Cairo, in Upper Egypt, is where it is produced in the greatest abundance; and the crops in these parts are generally ready for gathering at the end of July; whilst that which is grown on the borders of the sea is not ready till late in August. Cotton is grown by the same plants until January.

"One person is fully equal to the cultivation of a fedan, which corresponds with 333½ perches of 11 feet. It yields from two to eight cantars per fedan, according to land and climate. The expenses attending the cultivation are duty of territory, 37 piasters; water, 1; beasts, 30; labour, 40; and cleaning, 5; total, 113 piasters per fedan. We understand the plough is generally used.

"The common Egyptian cotton is grown in the plains, and the seed moistened before it is sown; it requires watering but a short while after it springs, the moisture of the night being found sufficient.

"We are not able to furnish you with any more accurate information as to the extent of the present production than we last gave you—viz. that we think 250,000 bales a good estimate."

Letters of a later date, from the same parties, estimate the crop at 250 to 300,000 bags, and speak of the quality as excellent.—*Manchester Guardian.*

The Directors of the Pennsylvania Institution for *the Deaf and Dumb*, have printed, in a neat pamphlet, their Fifth Annual Report to the Legislature;—a report fitted to inspire the friends of that most laudable charity, and indeed, all good citizens, with the liveliest pleasure. When possession was taken of the new edifice in South Broad Street, the patrons of the Institution were invited to be present on the 30th Dec. last, at an examination of the pupils; on which occasion the able principal, Lewis Weld, Esq. delivered an Address. The directors mention, in their Report, that all who witnessed the examination, were "delighted with the condition of the Asylum, and, in an eminent degree, with the docility, intelligence and acquirements of the Pupils." Various specimens of uncorrected composition, selected from a large number, by the pupils of both sexes and of different ages and degrees of advancement, are included in the publication.

The Address contains all the information, which we could wish to furnish, concerning the general circumstances of the Institution. It is a terse, judicious performance, becoming the excellent parts, liberal culture, and benevolent dispositions, by which Mr. Weld is distinguished.—*Nat. Gaz.*

New York, Feb. 4.

The Automaton Chess-player.—Yesterday in the ship Howard from Havre, arrived among the passengers, Mr. Maelzal, bringing with him the long known, but not yet discovered, chess-player, which has so long puzzled and surprised all Europe. Mr. Maelzal says that the automaton has played with the most skilful players to be found in England, France and Germany, and has only lost five games in 400. It will be exhibited publickly in a few days, of which we presume due notice will be given. It is considered the greatest piece of mechanism that the human mind has ever invented, and has hitherto baffled every attempt to discover by what secret springs its movements are directed. It appears to the spectator to be guided by an uncontrolled free will, standing entirely insulated, and not having any apparent connexion with any living being.

British Weights and Measures.—By a late act of Parliament, an improved and uniform standard of weights and measures went into operation in Great Britain and all the colonies on the first day of the present year, called the imperial standard.

The imperial yard, foot and inch remain the same as by the old standard. The imperial troy and avoirdupois weights are also the same as the old weights.

The imperial bushel is one quart larger than the old bushel, and contains 80 lbs. of avoirdupois distilled water.

The imperial gallon is one pint and one gill and a half larger than the old wine gallon, and half a gill less than the old ale gallon.

All bargains must have reference to the imperial weights and measures, or they will not be legal.

French Voyage of Discovery.—The Paris Academy of Sciences, in its sitting on Monday, received a letter from the Minister of the Marine, announcing that the corvette L'Astrolabe, Captain Dumont de Durville, was about to sail on a voyage of discovery, and requesting the Academy to appoint a commission to prepare such instructions as might be judged expedient. The object of this expedition is to explore certain parts of the globe, which are not yet sufficiently well known; and

particularly the coasts of New Guinea and those of New Zealand. A commission, consisting of Messrs. Cuvier, Arago, Delaplace, Desfontaines, Dulong, and Aubrone de Rossel, was appointed in consequence.

Winter Grasshoppers.—The microcosm, a Providence (R. I.) paper, of the 27th ult. says, that "During the late warm weather, some days of which appeared more like June than January, a gentleman in Warwick, ten miles distant from Providence, was walking through his field, when he was surprised by the appearance of multitudes of grasshoppers who sprang up around him, and appeared to be of the size and possess the animation which he has observed of those insects in the month of June. This fact is stated upon the authority of a gentleman of unquestionable veracity."

The aggregate number of emigrants arrived at the port of Quebec in the last seven years, is 68,534. Probably a third of this number have settled in Lower Canada; of such the most numerous appear to be tradesmen, journeymen and day labourers, living in the towns of Quebec and Montreal; others have taken up new land, but in Lower Canada such are not so numerous as might be imagined. A third, it is probable, have gone to the United States, and the remaining may be settled in Upper Canada.—*Quebec Gazette.*

It was announced at Madrid on the 1st of December, by the Spanish superintendent, that the expedition from England engaged in searching for the treasures on board the galleons sunk in Vigo Bay during the reign of Philip V. had succeeded in fishing up a number of articles, among them six large silver waiters, and two large vases, having on them the French arms. One of the vases was of silver and the other earthen, both of superior workmanship. The labourers at the diving bell were in high expectation of succeeding in their enterprise.

M. Chevalier, optician to the king and royal family, has invented a new kind of spectacle for persons who are very short sighted; and those who have undergone the operation of the cataract. By the aid of these spectacles, the eyes to which nature has nearly denied the faculty of seeing, seem to have recovered perfect sight.

Religious Intelligence.

We earnestly solicit the particular attention of our readers to the following communication.

—

ARTICLES IN THE CONSTITUTION OF THE UNITED FOREIGN MISSIONARY SOCIETY.

"This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches; and all others who may choose to join them; and shall be known by the name of "THE UNITED FOREIGN MISSIONARY SOCIETY."

"The Board shall present their Annual Report to the highest judicatories of the three denominations for their information.

"This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations."

—

Missionary Establishments, under the care of the Board.

The United Foreign Missionary Society have under their care the following Missions:—

I. Among the Osages of the Arkansas, comprehending two stations:

1. UNION. Commenced in 1820. Situated on the west bank of Grand River, about twenty-five miles N. of its entrance into the Arkansas. This station consists of sixteen members in the Mission family, and has a school of twenty-seven Indian children residing with them.
2. HOPEFIELD. Commenced in December, 1823. Situated about four miles from Union. Besides the family, there are eleven Indian households, all attentive to religious instructions, and acquiring the habits and customs of civilized life.

II. Among the Osages of the Missouri, comprehending two stations:

1. HARMONY. Commenced in 1821. Situated on the north branch of the Marias de Cein, six miles above its entrance into the Osage River, and eighty S. W. of Fort Osage. This station consists of twenty-four members, independent of a school of fifty-six children residing with the family.
2. NE-O-SHO. Besides the family there

are ten Indian households, pursuing the same course as at Hopefield.

III. Tuscarora Mission. Transferred to the U. F. M. Society in 1821. Situated in the Tuscarora village, 4 miles E. of Lewiston, Niagara county, N. Y.

This station, since Mr. Crane's resignation has had but temporary supply; though the school was not broken up, nor the church of twenty-one members neglected.

IV. Seneca Mission. Commenced in 1811. Transferred to the U. F. Missionary Society in 1821. Situated five miles from Buffalo near Lake Erie. There are nine in the family at this place, and though the station was permitted to resume its operations only last September, it now enrols 43 scholars.

V. Cataraugus Mission. Commenced in 1822, situated a few miles from Lake Erie, and thirty from Buffalo.

This station consists of nine, and has a school of forty children. The Indians have built a neat chapel at their own expense, which was dedicated last July.

The last three stations have been more closely united. Seneca alone retains its boarding-school for the more promising children; and local schools are established among the Indians themselves at all the stations. They regularly receive ministerial and pastoral labours. By this arrangement the blessings of instruction are more widely scattered, and the expenses are lessened. It has moreover met the marked and unlooked-for approbation of the Indians themselves.

VI. Mackinaw Mission. Commenced in 1823. Situated on the island of Michilimackinack, Michigan Territory.

This station is perhaps the most flourishing under the care of the Board. Its location is admirable; its usefulness only limited by its resources. It comprises 17 members. The school enrols 115, above 60 of whom reside with the family. Four scholars came above 2700 miles, and several more than 1000. The influence of the Mission is visible not only upon the Indians, but upon the surrounding inhabitants. The Church consists of 21 members, seven of whom have recently joined it, and are whites. It is expected that the drafts of this station for ordinary expenses, upon the Board, will hereafter be small.

VII. Maumee Mission. Transferred by the Western Mission Society, 1825. Situated on Maumee River, near Fort Meigs, Wood County, Ohio.

This station employs seven individuals, and has a school of about 30 children; but its recent transfer does not enable an accurate statement.

There are under the superintendance of the Board, *eighty-nine* persons connected with the different establishments, and 311 scholars, besides *five* youth, at the Cornwall School in Connecticut, and *one* who has been obliged to suspend his studies, on account of ill health.

—

CIRCULAR OF THE BOARD OF MANAGERS OF THE UNITED FOREIGN MISSIONARY SOCIETY,

To their Friends, Auxiliaries, and Congregations connected with the General Assembly and Reformed Dutch and Associate Reformed Churches:—

Brethren,—The Board of Managers of the United Foreign Missionary Society sustain heavy responsibilities. They are the official agents of three large denominations of Christians, upon whom, for support, they confidently lean; and whose approbation they earnestly desire.

Their duties are two fold; as individuals, they are bound to bear their part of the burthen, which lies equally heavy upon all comprehended in its original formation, to diffuse the knowledge of Jesus Christ among the Heathen Indians; as Directors of publick and ecclesiastical munificence, they are called to exercise much caution and zeal in adopting measures, which under all circumstances would secure the approbation of their constituents. In this last capacity, their labour has been great and their anxiety proportionate; the scale of their operations extensive, and their ground untrodden. Every day adds to their experience. They have had to select and occupy stations; direct and superintend the operation of missionary families at great distances; sustain the confidence and revive the zeal of friends; remove the prejudices of the ill informed; and encounter the opposition of enemies: yet they could neither hesitate, nor draw back, but go forward they must, under all the pressure of deep and continued solicitude inseparable from an enterprise of such novel and various extent; and in thus advancing, they relied solely upon the overruling wisdom and direction of God, and the persevering and united efforts of their friends.

It is now above nine years since the United Foreign Missionary Society was

organized. Its success has been indeed various, but always progressive and encouraging. It has had its hours of darkness and perplexity, but in due time the one has been dissipated and the other promptly removed as far as possible, whenever stated to the religious community.

The present condition of our stations, the preceding pages exhibit. The increasing value of our missionary establishments; the gradual reduction of heavy drafts upon our home treasury, and the acquired experience of our missionaries, plainly show that the Board has not laboured in vain; yet strange to tell, they are now struggling with very heavy pecuniary embarrassments.

They commenced their year of operation, under flattering circumstances, but unexpected demands, and the surprising increase of the station at Mackinaw, swell the items of extraordinary expenses. To meet these and the current drafts, the Treasurer with his usual liberality has again advanced; but a further advance it would be impolitick to make and unjust to ask.

The receipts of the present year compared with the past are trifling, and from the sanguine expectation which the last anniversary raised, the Board have realized bitter disappointment. It would seem as if the Christian community thought that the *then* prosperous condition of the Society finished their labour, and rendered their co-operation unnecessary. The Board cannot for one moment think there is a decrease of attachment or zeal for the missionary cause; or any reluctance to fulfil engagements solemnly pledged through the highest ecclesiastical bodies.

The Board confidently believe that not only are there ample resources in the community, not devoted to the advancement of the Redeemer's kingdom among the millions ready to perish, but that upon a simple statement of facts, those resources will be cheerfully employed by the Auxiliaries, Congregations, and individuals represented by this Board.

Though the expenditures of the Society have been retrenched, and the cord of economy has been drawn so tight that the missionaries have under it spoken, even in painful remonstrances, yet such are the deficiencies in the receipts, that the Treasury is greatly in arrears. Brethren, the truth must be told. Nothing but disgrace, we had almost said bankruptcy, stares the society in the face, unless speedily relieved. The firm conviction of the *justice* as well as the *necessity* of their claims, induce the Board to issue this circular. Agents they find it difficult to procure; they wish each minister, each congregation, each auxiliary, each individual, to be an agent. Whenever agents can be obtained they shall be immediately employed.

The Board feel their embarrassments more at the present period, because the hand of the Lord is laid heavily upon them; he has smitten down the staff upon which, under Providence, they leaned. He has called home, when humanly speaking, most needed, certainly most calculated upon, their lamented and active Secretary, from the field of labour. But they trust that the *death* as well as the *blood* of his saints will still further advance his cause.

There remains still another reason for peculiar and special exertion. It is well known that this Board have a design of effecting, with the approbation of the Ecclesiastical Judicatories, under whom they act, a union with the American Board of Commissioners for Foreign Missions, the reasons for which, they refer to the circular now publishing by the joint authority of the two societies. Now by one of the "preliminary articles of union" this Board is "pledged to use all practicable exertions to replenish its treasury, so that should the union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions, may be as few and as small as possible." Certainly no member of this society would wish that any union should be consummated excepting in a state of perfect independency, lest the principle contained in Moses' entreaty of the offended God of the Jews, about to destroy the rebels, be applied to it. "Because the Lord was not able to bring the people into the land which he swear unto them; therefore he hath destroyed them in this wilderness." Compel not the society into a disgraceful union, by withholding support.

If, however, the Society is to retain its separate organization, it is evident that its ostensible supporters must step forward promptly and efficiently; for it is a fact not to be concealed, that the churches on a large scale have never so patronized this institution by publick contributions, as to enable it to operate in a way worthy of its design. To go forward without immediate and decided relief is impossible.

The board are well aware of the severe pressure in many sections of the mercantile world; of the frequent appeals upon the resources of Christians; yet they recollect, "He that lendeth to the Lord hath it repaid again;" and the stock of his creation is affected by no change in the market.

By order of the Executive Committee,
EBEN. MASON, *Sec. pro tem.*

To each Minister connected with this Society.

Dear Brother,—In view of the considerations abovementioned, the Board respectfully suggest the importance of employing *your* influence to lead individuals and congregations to *intelligent*, *systematick*, and *conscientious* exertions in the cause, which the highest judicatories have unanimously and repeatedly resolved to support. When the love of Christ prevails, a *knowledge* of his will must result in *obedience*. When the obligations, under which he has brought his people, are understood, much may be derived from a *systematick* disposal of means, and from a *conscientious* deposit into the treasury of the Lord.

The Board believe, that your heart (and they know that theirs) would be much relieved and enlarged by such a state in the churches. Could Christians know and feel, all that should be known and felt by them on this subject, how much more frequently and fervently, would they pray for the coming of the kingdom of God! How freely and liberally would they contribute for the support of the means of grace at home! while their pious liberality attended and followed by their prayers, would animate our hearts, give efficiency to our operations, and return an *hundred fold into their own bosoms*.

Permit the Board again to observe, that in this work they are merely the representatives of the churches, and that from *all* contributions are expected. They now affectionately urge that the congregations be reminded of the relation they sustain to the Board, that an early opportunity be embraced for taking, either publickly or privately, collections for the United Foreign Mission Society, and that measures be adopted for providing permanent and increasing resources, to support and extend the blessings of the gospel of peace to the heathen, in whose behalf the Board are embarked.

You will please to read this circular to your people; accompanied with such remarks as shall in your judgment appear suitable.

The Board wait with solicitude to see how the Lord of missions will incline the hearts of his people to their appeal.

By order of the Executive Committee.

Eben. Mason, *Sec. pro tem.*

—

Although the editor of the Christian Advocate does by no means imagine that his suggestions or exhortations will be of equal avail with those sent forth to the churches in the preceding address, yet he cannot forbear a few remarks. It is known that the union contemplated by the United Foreign Missionary Society with the American Board of Commissioners for Foreign Missions, is not approved of by some members of the Presbyterian church—perhaps by some members also of the Dutch church; and on this subject the editor wishes to say, that his own mind is not yet made up. He is perfectly clear, however, that this question about union ought not to be identified with that which relates to the *contributions*, so earnestly and properly solicited in the foregoing circular. Whatever decision may be formed by the judicatories, whose right it is to decide on the proposed union, one thing is evident—the missionaries who have gone, at the call and on the faith of the Presbyterian, Dutch and Reformed churches, to the heathen in the wilderness, are not to be left to starve; nor to be driven by want from their stations—having all their promising prospects blasted, and all their schools and converts scattered and lost among their heathen neighbours; who will, in that event, not fail to deride them for listening to Christian teachers; and thus the Christian name and cause be lastingly, and perhaps irreparably, injured. Now this is the result which, at least to a considerable extent, is likely to follow, if liberal contributions are not very speedily raised to prevent it: And what individual who has a spark of Christian love and zeal, can think of such a result without a strong emotion?—What Christian individual can refuse cheerfully to give to the utmost of his ability, to prevent it? What member of the Presbyterian, Dutch and Reformed churches, but must feel that both his conscience and his honour are at stake

in this business? The faith of the churches has been solemnly pledged, and must either be honestly and conscientiously redeemed, or disgracefully and most criminally violated. This is really the alternative, and it is right that it should be plainly and faithfully stated.

Those who are opposed to the union to which we have adverted, should recollect, that by raising liberal contributions, they will furnish the most powerful argument in favour of continuing to manage missionary operations, unconnected with other religious bodies. They will be able to say to the next General Assembly—see, we are able to support these missions by ourselves: for since we have been apprized of the necessity, we have replenished your treasury—We have shown that we can do it, and will do it. Those who wish for the union with a view to lighten their burdens—if any such there are—and yet with the hope that the missionaries will not suffer nor their stations be abandoned, because, as they suppose, the American Board can and will sustain them, ought to know that they cherish a miserable delusion. The American Board want all the means they possess, and more than they have, to support the numerous missions which, with a noble zeal and activity, they have already sent forth, and to which they are sacredly pledged—They cannot take our missions, in addition, without additional funds—Least of all can they take them burdened with debt. There is really no alternative, but either to forfeit our plighted faith and break up our missions, or, with as little delay as possible, to raise liberal and general contributions for their support. Let every auxiliary society, every minister of the gospel, and every private Christian, belonging to the Presbyterian, Associate Reformed, and Dutch churches, lay this matter to his conscience. The editor of the Christian Advocate has felt his own conscience imperiously dictating to him, to say what he has here said.

THE AMERICAN SOLDIERY.

Our work would not correspond with its title, if we should pass unnoticed the destitute state of the American soldiery, as to the means of religious instruction. It seems that chaplains are not to form any part of the peace establishment of our army. How is this? During the revolutionary war of our country, chaplains were thought to be as necessary as other officers; and during the late war, some provision was made to keep up the publick worship of God, among the troops employed in the field. Does not the system adopted speak a language something like this?—"When we are in danger from a foreign foe, we will acknowledge our dependence on the God of armies, and look to him for help and protection; but when we judge ourselves to be in no immediate danger, we need no such help and protection: we will therefore make no provision for a publick recognition of the government of God; no provision for the social worship of him by our military men; no provision for their own religious instruction, edification and comfort—We will provide for their bodies, but not for their souls.—They shall unite in the worship of God in time of war, but in a time of peace it is useless." Or are we to understand that the exclusion of chaplains, is to be considered as an *improvement* in the organization of an army, which is henceforward to obtain, both in peace and in war? We have no doubt that there are those in our country who do consider this as an improvement; but we would fain hope that this is not the prevalent idea. We would fain hope that in-

fidelity and irreligion are not thus dominant; and yet we fear as well as hope, when we see our army systematically organized, to the *exclusion* of all provision for religious service. We do indeed confess that chaplaincies, both for the army and navy, have too often been filled by men utterly unqualified for their office; and therefore sometimes useless, and even worse than useless. But so there have also been other gross abuses, in our military and naval organization. In this instance, as in other instances, let the abuse be corrected, and not the abused department be wholly taken away. No abuse has been so great and so frequent, as in what is called the Quarter Master's department. But it has not been thought necessary that, for this reason, our soldiers and seamen shall hereafter neither eat nor drink. We speak what we know, when we say, that chaplains for the army and the navy might be obtained, from among men possessing such qualifications of piety, learning, and devotedness to doing good, as would render them a real blessing, and a real honour to our military and naval service. The larger part of our small army is destined to remote frontier stations, where they can have no opportunity whatever of attending on publick religious worship, unless it is provided for them by the government—This is an important consideration. And we know, that there are some in our army, both officers and men, exceedingly desirous of uniting in social exercises of religion—Are they to be deprived of this privilege, or to quit the service? If they quit it, will not the service lose some of our country's best defenders? And quit it they will and ought, before long, if they cannot otherwise consistently maintain their Christian character and profession. We do view this subject in a most interesting light. *So* we view it, if we consider only our national character, as it will be estimated in Europe. But *so* we especially, and above all consider it, when we recollect, that there is no indication so sure that the God of Heaven will frown on an army and a nation, as that which is exhibited when an army and a nation cease to recognise their entire dependence on his holy sovereignty—on his protection, aid and benediction. We hope there are some in the councils of our nation, who will bring forward this subject in a manner that will insure it the attention it merits; and we think we are sure that the American people are not yet so destitute of religious sentiment, as to approve of the present arrangement.

We have been requested to publish the following

NOTICE

Concerning the Assembly's Digest and Minutes.

Any Minister, Elder, Licentiate or Candidate of the Presbyterian Church in the United States, by sending to the subscriber *one dollar*, without charge to him for postage, shall receive for the same, one copy of *The Digest* of the Assembly's Acts, bound; one volume of the Minutes, bound; and a set of the Minutes so far back as any spare copies remain in the charge of the Stated Clerk. Any money thus obtained, will be paid into the Missionary fund of the Assembly. All orders for the above works must specify some person in Philadelphia to whom they shall be delivered.

EZRA STILES ELY,
Stated Clerk of the Gen. Ass.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of the Rev. Isaac W. Platt, collected by him for the Contingent Fund -	$52 00
Of the Second Presbyterian Church, Philadelphia, the Annual Collection for the same fund - - - - - - - - - - - - -	53 35
Amount received for the Contingent Fund	$105 35
Of the Rev. William B. Barton, Woodbridge, in part of his subscription for the Scholarship to be endowed by the Senior Class of 1820 - - - -	25 00
	$130 35

The Treasurer has also received of the Rev. Dr. E. S. Ely, $25, a donation from Mrs. Margaret Carswell, for the Missionary Fund of the General Assembly, which fund is very much in need of aid.

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The latest intelligence we have seen from Britain is to the 13th of January. Parliament had been farther prorogued to the 2d of Feb. A treaty of commerce and navigation had been concluded between Great Britain and the Hanseatic towns on principles of perfect reciprocity; and a treaty had also been entered into with the King of Sweden and Norway for the suppression of the slave trade. It appears that the distress mentioned in our last number, in all money concerns, had in a considerable degree been relieved, and that credit, private and publick, was reviving. This had been principally effected by an unprecedented coinage and emission of Sovereigns from the national mint. Envoys extraordinary and ministers plenipotentiary had been appointed to the republicks of Colombia, and the United Provinces of Rio de la Plata—The President's message had been received and published *in extenso*, in the London papers. The *New Times* says—"The document was universally hailed as auspicious, and the effect of it was soon visible in the firmness which it gave to the funds." It appears that a commercial treaty was likely to be soon concluded with France, and that the treaty negotiated with the Brazils was so unsatisfactory, that it was conjectured it would be rejected by the British court.

Our countryman Perkins was, in every sense of the expression, *making a great noise* with his steam gun, in London. Its report is said to have been as loud as that of the heaviest thunder, and that on a recent occasion it had been continued for two hours. To avoid accidents, guards were stationed to prevent the near approach of carriages, horses and passengers of all descriptions, to the place where the gun was making its discharges. Its force in the propelling of balls is said to exceed considerably that of gunpowder; and that it may be so constructed as to throw nearly a thousand balls in a minute. The Duke of Wellington, and other military men of distinction, had been present at an exhibition, made on purpose to ascertain its claims to be used as a military engine. We hope it will never be so used, unless it be on the principle, *that the more deadly the weapon, the less sanguinary the conflict.* Certain it is, that since the invention of gunpowder, battles have generally been far less bloody than when they were decided, hand to hand, by the sword. Possibly such terrifick instruments of destruction may be invented, that the fear of their effects may operate on nations mutually, so as to deter them from engaging in war. But we hope a better and surer remedy—the prevalence of the gospel of peace in the hearts of men—may not be very distant. This, however, is not indicated by the present state of the world, when viewed unconnectedly with scripture prophecy. The state of Europe, at this moment, is one of the greatest interest. We hope for the continuance of peace, but should experience no surprise, if, within a year, a general war should ensue. Much will depend on the course to be pursued by the new Emperor of Russia.

FRANCE.—It is stated in the last advices from Paris, that the two houses of the French Legislature were to meet on the 31st of January. It is said that the interest of money in France is enormously high—The *Journal des Debats* affirms that in most of the provinces and departments it is 9 per cent. per annum. The internal state of the kingdom nevertheless appears in general to be prosperous. A voyage of discovery had lately been fitted out; and a committee, appointed for the purpose, had re-

ported to the king on the subject of a code of laws for the nation.—It is affirmed that the king recently, in replying to an address, said—"A king should reign only by the laws." This is, at least in words, an explicit renunciation of absolute power.

SPAIN.—We have received Madrid news to the 26th of December. It is stated that there was a kind of concert among the foreign ministers at the Spanish court, in an endeavour to persuade the king and cabinet to come to some terms of reconciliation with the American republicks, which were lately Spanish colonies—But all intreaties were in vain. The king had recently levied a forced contribution of 10,000,000 of reals on his mercantile subjects generally; and a levy of six hundred thousand dollars had been specially laid on the merchants of Cadiz, who had sent a deputation to Madrid to remonstrate against this imposition. They will doubtless remonstrate in vain. The pretence for the imposition is, that this is the price for declaring Cadiz a free port; but the truth is, that the government (deficient in its annual finances to the amount of 200 millions of reals) is in the most distressing want of money, and knows not how to raise it in any other way. In the mean time, it appears that the official gazette affects to pity the sad condition both of our sister republicks at the south, and of ourselves; representing us as the prey of anarchy, and disorder, and depravity of every kind. This contemptible falsehood and hypocrisy is a part of the present governmental system of wretched self-ruined Spain. The fire in the Escurial, mentioned in our last number, was extinguished after doing injury estimated at 750,000 francs.

PORTUGAL.—Advices from Portugal are to the 4th of December. At that time, the king was said to be recovering from a dangerous illness. A Charge des Affairs had just proceeded in a vessel of war to Brazil, as the bearer of the ratification of the treaty recently formed between that country and Portugal.

GIBRALTAR.—The publick papers have lately abounded with details of the loss of shipping in the bay of Gibraltar, in consequence of two tremendous gales of wind. It appears that the vessels, (some accounts say to the number of 200) were chiefly stranded on the Spanish coast, and that the crews and property met with the most iniquitous treatment from the Spaniards. The loss is exceedingly great.

ROME.—Among the severities which the reigning Pontiff has inflicted on the unhappy Jews in his dominions, it is said that he has issued an edict, by which he abrogates all commercial contracts between them and Christians. This Pontiff, we have been told, has refused to sanction the re-establishment of the Inquisition in Spain, affirming that this is a measure which the spirit of the present age will not bear. Yet in his persecution of the Jews, he manifests the spirit of the 14th century, in all its contractedness and malignity.

GREECE.—The reinforcement of Turkish troops from Egypt, has made good a landing at Navarino. The exact amount in numbers, of which this reinforcement consists, is not known—It is however certain that it is very considerable, both in infantry and cavalry. Yet we have seen it stated, and we suspect the statement is nearly correct, that the whole Turkish force now in the Morea, is not greater than it was when Ibrahim Pacha first landed; that is, he has, since his invasion of Greece, lost as many men, in battle and by disease, as he has received in the late reinforcement. But the losses of the Greeks have likewise been considerable; and for a time their spirits were greatly depressed by the successes of their enemies. The latest accounts affirm that they are reanimated—are submitting to a military discipline, which till lately they had indignantly rejected, and that they have made some vigorous and successful attacks on the Egyptian troops. This is particularly stated to have been witnessed in the neighbourhood of Missolonghi, where repeated and brilliant achievements of victory, on the part of the Greeks, are said to have taken place. It is also stated that Admiral Miaulis, was in pursuit of the Turkish fleet, which, to avoid a rencounter, had not been able to disembark a reinforcement destined to Missolonghi. On the whole, we have both our hopes and our fears, as to the ability of the Greeks to resist, without foreign aid, their ferocious invaders; assisted as they are at sea, by the vessels of Christian powers, and on land by the officers of the same powers, especially in the artillery department. We indulge some hope that the new state of things in Russia, may prove favourable to the Grecian cause. This, however, is uncertain—If the Russians should be employed, they may bring the Greeks into subjection, as well as triumph over the Turks.

RUSSIA.—The important and interesting information has been received within the month past, that Alexander, the emperor and autocrat of Russia, died on the first day of last December. The place of his death was Taganrok, not long since a Turkish possession, but now a fortified town of the Russian Empire, on the margin of the sea of Azoph, about 500 leagues south-east of St. Petersburg. Our letter carrier first announced to us the news of Alexander's decease; and we immediately asked—Did he die a natural death? To this inquiry we were prompted by the known fate of his father and grandfather; and we soon found from the publick papers that ours had

been far from a singular state of mind, on hearing of the demise of this distinguished personage. Rumours and reports of his having been taken off by his nobles, prevailed for a considerable time in London, and seem to have obtained not a small degree of credit. It is now fully ascertained, however, that he died a natural death, after a short but violent illness, and that his empress, who had accompanied him, closed his eyes. Her letters to the empress mother, during his sickness and at his decease, are truly affecting.

The deceased emperor was born December 23d, 1777, and of course wanted but a few days to complete his 48th year, when he died. On the murder of his father, the emperor Paul I. by the discontented nobles, Alexander ascended the throne, March 4th, 1801, and became king of Poland, June 9th, 1815. On the 9th of October, 1793, he married Elizabeth Alexiewna, princess of Baden, by whom he had two children, both of whom died in infancy, leaving him childless at the time of his death. He has left three brothers and two sisters. His eldest brother, the Grand Duke Constantine, was born May 8th, 1779, and married Feb. 28th, 1796, to a princess of Saxe Cobourg, from whom he was divorced in April, 1801; and in May of the following year was again married to the princess of Lowiez, but has no issue. At his brother's death he was Viceroy of Poland. The second brother surviving, is the Grand Duke Nicholas, born July 2d, 1796, and married July 13th, 1819, to a princess of Prussia, by whom he has had one son and two daughters. The other surviving brother is the Grand Duke Michael, born February 8th, 1798—Whether he is married or single we know not. Of the remaining sisters, the one is married to the hereditary prince of Saxe Weimar, and the other to the Prince of Orange.

The education of the defunct emperor was ably conducted, under the direction of his grandmother, the distinguished empress Catherine II. He was amiable and docile, possessed excellent talents and a most prepossessing appearance; and became a highly accomplished prince. He lived in continual dread of his unhappy father, till the death of that father terminated his fears and raised him to the throne. We know not that he was ever suspected of being accessory, or even privy, to the regicide plot; but he punished those concerned in it with little severity—perhaps restrained by fear for himself, and by other circumstances which he could not control. He was fond of military operations, and frequently accompanied his armies to the field. After the providential deliverance of his country from the invasion of Buonaparte, he published an ukase, or royal proclamation, containing more just and more pious sentiments than we have ever read in any similar production. He gave, as was due, the whole praise of the deliverance of his country to the interposition of heaven in its behalf; and called on all his subjects to recognise this truth, in acts of thanksgiving and praise to Almighty God. About the same time, he likewise became the patron of evangelical missions throughout his empire, and of the Russian Bible Society, which rose, under his auspices, to be second only to that of the parent institution in Great Britain. Of late, however, he not only abandoned the whole of this good work, but set himself to undo all that he had done before. He banished the missionaries, and arrested nearly all the operations for translating and distributing the Holy Scriptures. To this we have never doubted that he was prompted by his nobles and superstitious clergy; but we believe he was also much influenced by the conviction that the diffusion and love of evangelical truth, would scarcely consist with that absolute sway which he wished to maintain over his subjects. He was likewise, without question, urged to these measures by the Pope, and by the parties generally to the misnamed Holy Alliance. Of that alliance he was the head and the animating soul; and we hope it will meet with its death, in the death of its founder, patron and protector—He is gone into eternity with a fearful responsibility—His destiny it becomes us to leave with his Maker and his Judge. Time only can disclose what influence his demise will have on the affairs of Europe, and indeed of the world at large.

Constantine was expected, of course, to succeed to the throne of Czars; but the latest accounts intimate that he has resigned his claims, without a conflict to his brother Nicholas—We doubt if either of them regards the diadem as an enviable possession. Whether the poor Greeks will derive any advantages from the late changes, remains to be seen.

ASIA.

The war is still prosecuted with vigour by the British against the Burmese. A late brilliant victory had been announced at Calcutta, when the last advices were received in England from that place. But it appears that the Burmans make a far more formidable and obstinate resistance than was expected. The losses of the invading army by sickness have been unusually great, the expense of the war is enormous, and the whole enterprise appears to be unpopular in Britain. The Quarterly Review, supposed to be under governmental influence, has come out against it very decidedly —No additional news from the Missionaries.

AFRICA.

It appears by the London Missionary Register for December last, that a large accession of territory has recently been acquired by the British colony of Sierra Leone. The country of the Sherbro Bullams joins that colony to the south-east, and has voluntarily put itself under the protection of the British government, in consequence of being threatened with war, subjugation and slavery, by the Kussoos, a neighbouring and very warlike tribe. The Bullams have granted to his Britannick Majesty "the full, entire, free and unlimited right, title, possession and entire sovereignty, of all the territories and dominions to them belonging." This gives the British, it is said, an additional line of sea coast 120 miles in extent, and a territory of 5000 square miles of fertile land, and the entire command of a region which used to furnish the slave traders with from 15 to 20 thousand slaves annually. It is expected indeed that the acquisition of this territory by the British, will put a complete stop to the slave trade in that part of Africa—What friend of humanity but must rejoice at this occurrence?

AMERICA.

Peru.—The fortress of Callao still holds out against the republican arms. Gen. Rodill, the Spanish commander, seems determined not to surrender while any means of defence are left him.

The United Provinces of Rio de la Plata.—Against these provinces it is now ascertained that war has formally been declared by Don Pedro I., emperor of Brazil. He is straining every nerve, by impressments both for the land and sea service, to prosecute the war with vigour; and that he is a man of no mean talents, and of no little enterprise, there is unquestionable evidence. But our auguries deceive us greatly, if this war will not eventuate in the overthrow of his empire. He may survive; and as he has no small share of Protean character, he may, from an emperor, become a president—But this we scarcely expect. It appears that delegates from Buenos Ayres have had an interview with Bolivar and Gen. Sucre, at or near Potosi; and that they have pledged themselves to take part with the United Provinces. Indeed we see not how the republicks of South America, generally, can forbear to do this. The emperor's dominions are already enormous; and to allow him to extend them, and subject neighbouring republicks to his sway, would not consist either with principle or the common safety. Nor do we expect that the conflict will be long, although we fear it will be bloody.

In the North West part of the United Provinces, if we rightly understand the account, new mines of silver ore have, it is said, been recently discovered—so abundant that it is anticipated a great reduction in the value of that metal must eventually be the consequence. We confess, however, we have, at present, no great anxiety on this subject. Still it is true, that the plenty of the precious metals which the mines of South America have produced, have reduced greatly the former value of silver and gold, and that an increase of this effect must necessarily follow from an increase of the cause.

Panama.—Great expectations, we perceive, are entertained of the benefits to be derived from the general congress, about to assemble at this place. Why its convention has been so long delayed we know not. It was stated last summer, that it would meet in the succeeding October. The delay, however, will, we hope, prove advantageous—It has allowed time for mature thought. The great desideratum for the preservation of American liberty and happiness, throughout our whole continent, is, some effectual means to prevent discord and war among ourselves, and to guard against foreign aggression—to preserve the entire independence of individual states, and yet provide for combination and concert, in all cases that demand co-operation—If the congress of Panama can solve this problem, it will do much. What part the United States are to take in this concern, or whether any, is yet undecided.

Colombia and Mexico.—These republicks are apparently advancing to a settled state of prosperity—of internal peace and concord—with a most gratifying rapidity. It appears that they contemplate a combined attack on the island of Cuba. Whether this attack is likely soon to be made, or if made, likely to be successful, we cannot pronounce. It would seem as if Spain was given up to infatuation, and destined to refuse all compromise with her former colonies, till she loses the whole. She has however lately sent a considerable military force to the Havannah, and if this force remains true to Spain, the conquest of the island of Cuba will be difficult.

United States.—Our Congress, through a considerable part of the last month, have been engaged in discussions relative to the sending of delegates to the general Congress of American States at Panama; and on motions, or propositions, to amend the Constitution of the United States. As to the first of these topics, we certainly did expect there would have been no difficulty; but as we do not know what are the considerations which have produced delay, it may best become us to be silent—far-

ther than to express the hope, that no party views or feelings may mix themselves with the merits of a question, in which the interests of a continent may be deeply involved. In regard to the Constitution, we have had ample opportunity to examine that instrument, and to witness its results in practice; and we claim the common privilege of all American citizens, to give our opinion against altering it at all. Why alter it? It has produced unspeakably beneficial effects as it stands, and no bad effects of serious import, nor any that we are certain would be diminished by the contemplated changes. It seems to us therefore that in making changes, we should let go a certainty for an uncertainty. We do not say that the Constitution is perfect; but we do say, that it was framed and adopted at a time far more favourable than the present, to make it such as it ought to be; and that although it provides for changes, yet, in our humble opinion, experience has not yet decided that any ought to be made: for the stability of a constitution is of immense importance—so much so, that it is better to secure this stability, even with some slight imperfections, than to destroy it by experimental changes, made to remove objections. It ought not to be forgotten that objections may be created, as well as removed. If all the changes recently submitted to Congress were introduced into our constitution, it would be materially a different instrument from that which was prepared by the Federal Convention; and more objectionable, we verily believe, to every body, than if no change whatever had been made.

The business of the Creek treaty has not yet been taken up in Congress. A communication on the subject has been made, by order of the President, to the Georgia delegation in Congress; and it has been with much pleasure that we have read the manly and respectful answer that has been returned. Still it has been with unfeigned regret, that we have perceived there is no prospect of an amicable compromise. The representatives of the Creek Indians at Washington have maintained their cause, and denounced the Mackintosh treaty, with great plausibility, to say the least; and have declared that they will die on the land of their fathers, sooner than resign it. On the other hand, the Georgia delegation will not consent even to a partial relinquishment of the territory ceded by the Mackintosh treaty; which was the proposition made to them by the President. All the statements made by the agents of the general government, represent that treaty as fraudulently obtained; yet the Georgia delegation maintain, that whatever appearances may be, they know that the transaction was a fair one. On this, of course, we are not to decide. In the mean time, the Secretary of War has made a report, on the subject generally of Indian lands and claims; and it is certainly a report that does high honour, both to the head and the heart of the honourable Secretary. If acted upon, it would embrace the case of the Creeks, as well as that of all the other Indian tribes. It is summarily this—to assign a well defined territory, on the West of the Mississippi river, and between lakes Huron and Michigan, as the permanent residence of all Indians who may, in their individual capacity, voluntarily choose to remove; and to afford them in their new residence, full protection, and every possible facility for improvement—as to agriculture and the arts, and as to mental and religious culture. At the same time, to regard as *sacred* the lands and possessions of every individual Indian who may not voluntarily choose to remove. Whether this plan be practicable or not, we shall not undertake to say—It is at least *a humane* one; and the latter part of it, we earnestly hope our national government will adopt and maintain, in the face of all consequences—*Fiat justitia ruat cælum.*

The influenza appears to have pervaded every part of our country. We lately saw an estimate, which represented 30,000 of the inhabitants of Boston, as afflicted with it at one time. It has received the name of *the cold plague* in some places, particularly at the south; where we think the mortality has been greatest—This mortality, however, when the immense number affected is considered, has not been great—not one we think in several hundreds. Yet in cases not mortal, it has often been severe, and has left affections of the breast, tedious if not fatal. On the whole, it has been, and continues to be, a sore scourge; under which we ought to acknowledge the just chastisement of Heaven, and improve it for our spiritual benefit. It is mentioned by the prophet, as an indication of something worse in reserve, when "the people turneth not to Him that smiteth them, neither do they seek the Lord of Hosts."

ERRATA IN OUR LAST NUMBER.

In page 54, 2d col. lines 21, 22, 23, from top, for *Ebracus* and *Ebraco*, read *Ebræus* and *Ebræo*.

page 56, 2d col. line 22 from bottom, for Francis *Janius*, read Francis *Junius*.

☞ Several communications from correspondents are under consideration.